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"AND WHY EVEN OF YOURSELVES JUDGE YE NOT WHAT IS RIGHT?"—LUKE XII. 57.

SIDNEY WILLARD, EDITOR. BOSTON, SATURDAY, DECEMBER 13, 1834. NO. 696.---VOL. XIV.—NO. 18.

RELIGIOUS MISCELLANY.

REMARKS ON A LATE APPEAL FROM THE TRUSTEES OF THE EAST WINDSOR INSTITUTE.

BY THE PROFESSORS IN THE THEOLOGICAL DEPARTMENT OF YALE COLLEGE.

The undersigned, Professors in the Theological Department of Yale College, feel themselves reluctantly called upon by a late "Appeal" from the Trustees of the East Windsor Institute, to submit to the public the following remarks.

When we declared, in our recent "Statement," that we cordially concurred in every sentiment expressed in the articles of the East Windsor Institute, we did hope to satisfy its friends of our soundness in the faith; and to convince its guardians, that its claims ought no longer to be rested on any impeachment of the seminary instrusted to our care: and as we expressly stated, that we made no objection to its establishment on any other ground, we did hope, that the two institutions would be suffered to stand before the public on their intrinsic merits; and that the only strife between them hereafter might be, "to provoke each other to love and to good works."

In these hopes, we have been painfully disappointed. The Trustees of the Institute have now come forward as a body, in their official capacity, to repeat the charges which had previously been made by their President in his Inaugural Address, and by one of their number before the Corporation of Yale College. The manner in which they have done this—the utter disregard which they have shown for our late appeal to their own standard of Orthodoxy, is to us, we confess, matter of unmixed astonishment. After that appeal, the Trustees, if they repeated these charges, had plainly but one alternative left; viz. either to declare unequivocally, that we were dishonest men, whose word could not be taken for our own opinions; or to show, by comparing their creed with our acknowledged sentiments, that we were mistaken in imagining that they could stand together. What, then, have they done?—"*If*," say they, "the Yale College Professors can *ex animo*, and without qualification or reservation, subscribe these articles, and if they intended to teach nothing inconsistent with them, we sincerely rejoice in the fact." The Trustees ought not to have said this, unless they were prepared to say more. Do they mean to express a doubt whether we acted with perfect *sincerity* and *good faith*, in making one of the most solemn declarations which public men can ever be called upon to make before God and the world? That such is the natural and almost necessary import of their language, we need not say; but we will not believe, without further evidence, that the Trustees of the East Windsor Institute would stoop to insinuate what they are not prepared to assert; nor would we wish to add, by any remarks of ours, to the pain which must be felt by every honorable mind, at the thought of having been betrayed, through whatever cause, into the publication of such a sentence.

The Trustees go on to say, "But that they (the Yale College professors) can subscribe them (the articles) *consistently*, in the sense in which we receive them, and in which the language has heretofore been generally understood, we shall find it impossible to believe, till they have retracted some of their published statements, or explained them in a manner more satisfactory than they have hitherto done." Here then the issue is fairly joined. The Trustees have themselves stated the exact point on which the question turns; and to which, therefore, as fair reasoners, they ought, from the first, to have directed all their arguments and illustrations. Why did they shrink from doing it? Why did they not, in one solitary instance, lay our "published statements" by the side of the articles which they are supposed to contradict; expose the inconsistency, and thus set aside our plea for peace on the ground of conformity to their own standard of orthodoxy? Why was this point, on which the whole question turns, whether they can, on their *own principles*, charge us with essential error, *slidden over thus hastily in a single sentence?* What would be thought of such a proceeding in any of the ordinary concerns of life, among a people who profess to be governed by established rules of right and wrong? A man is arraigned before a tribunal of justice for some supposed offence, and his answer is, "I have done nothing worthy of death or bonds." "We shall find it impossible to believe this," replies the court, acting at once as accuser and judge, "until you explain your conduct more '*consistently*' than you have yet done, with the requirements of the law." "By the law then let me be judged. Wherein have I transgressed its enactments? Compare my conduct with your own standard of right and wrong." "We shall admit of no such appeal; we will decide the case on other grounds; we will not be governed by our own standard." Would the Trustees of the East Windsor Institute have acted thus, if one of their own professors had been arraigned before them, on the same charges which are now brought against us? And with what show of reason or justice, do they turn aside from their appropriate sphere of duty, to stigmatize and condemn the officers of another institution—a thing unheard of in the history of our country,—upon principles which they would never think of applying to the officers of their own.

Such are the circumstances under which the Trustees have sought to draw off public attention from our appeal to their creed, by an imposing array of *inferences* from our alleged principles—inferences which they are compelled to acknowledge, form no part of our actual belief! But in doing this, have they stated our own principles as we state them? Have they met those reasonings by which we claim to have set aside these inferences? Have they, in short, come up to the question *at all*, in its present state? The farthest from it possible! They have gone back to the earliest stages of the controversy; retailed arguments which were answered years ago; made deductions from principles which we have repeatedly declared we never held; urged conclusions which they know we deny to be just, without even hinting at the reasoning by which we claim to have set them aside or attempting to meet it; and all this mass of obsolete argumentation, they have thrown out upon the public, not merely through the ordinary channel of religious intelligence, but in the columns of a political newspaper, to be read by thousands who know nothing of the controversy, and by them to be received as incontrovertible truth! The injury thus inflicted, is rendered ten-fold greater by the abstract nature of the subjects in debate. A simple hearted Christian, who has given his five or ten dollars a year to support indigent students at Yale College, and has prayed night and morning for that venerable institution, as the ornament of his native state, and a long-tried bulwark of "the faith once delivered to the saints," reads with dismay in a public newspaper, that the principles here inculcated go directly to subvert the doctrines of special grace, divine sovereignty, and the "saint's perseverance;" to destroy "the distinction between sin and holiness," and introduce "a spurious religion" among our churches. All this he can understand. He could equally well understand similar charges against the opinions of our opponents, if we chose to make them. But he cannot, or will not, enter into those abstract questions respecting the origin of evil, and moral agency, on which the justice of such charges depends. Nothing but absolute certainty that we are irrecoverably gone in fatal error—that no possible distinctions could save us, would justify such an appeal to the fears and prejudices of those who cannot enter into the argument. Was such certainty furnished by the emphatic disclaimers which we made, of those very sentiments which the Trustees have imputed to us, as the foundation of their charges? After those disclaimers should not the charity which "hopeth all things" have led them to believe, that they had misunderstood our principles; and at least to delay their attack until we advanced sentiments which seemed inconsistent with those disclaimers? And was it *right*, instead of this, to go directly forward to destroy all confidence in our solemn declarations, without once meeting us on the points considered in our Statement? And especially was it *right*, in doing so, to overlook our explanations, to disregard the distinctions we had made, and pass over in utter silence all our reasonings on the subject? If this is right—if it is a proper mode of conducting controversies among Christian brethren—then must their controversies be endless; and it is in vain that our Saviour has enjoined it upon his followers, "see that ye love one another."

To show that such is the treatment which we have actually received, we shall now take up these charges, and simply repeat the answers which have heretofore been given; and in doing so, we shall likewise show on what points our principles are the same, on these subjects, with those of the Professors of Theology in the East Windsor Institute.

1. They charge us with subverting the doctrine of decrees, because we maintain, that "God prefers, *all* things considered, holiness to sin, in all instances in which the latter takes place." Their main argument is this: "How is it possible for God to prefer on *any* account, the existence of sin in any instance, if *all* things considered, that is, on *all* accounts, he prefers something else in its stead, in *all* instances." Here the Trustees take the phrase "all things considered" in its *widest* application, or their argument has no force; whereas we expressly confined it to a single case. Dr Hopkins had affirmed, that God, in comparing sin and holiness as means of good, prefers sin (in all cases where it occurs) to holiness in its stead—not indeed in *itself* considered, but "all things considered." This distinction we opposed: and therefore from the nature of the case, as well as our express limitation, we confined the "*all things considered*," to things considered, or brought into view, in choosing simply between sin and holiness. This limitation, the Trustees suppress! They do the same with the phrase "all instances" or cases, which we had expressly limited to the single case of a choice between sin and holiness. Thus, their question derives all its force, from their suppressing the very distinction and limitation on which we founded our statement! We do not wish to speak harshly of this treatment. It is painful to expose it, even in self-defence. But we are compelled to say, that this perversion of our language has been practised, upon system, for more than four years, by gentlemen now connected with the East Windsor Institute. We have explained and remonstrated in vain. *They will not give it up.*

Put now the question, using these phrases with our limitation: "How can God prefer the existence of sin, in *any* instance, when (*all* things considered) he prefers holiness to sin?" We answer, He can prefer the existence of sin as compared with some *other* thing than holiness, [suppose the non-existence of a moral system] while yet He does not prefer it to holiness, when sin and holiness are the things compared. Men prefer pleasure to pain, in all instances in which *these* two things simply are compared; and yet very often prefer pain, from a regard to some *other* object or reason, which by coming into view, gives rise to a *new* and *different* comparison. Thus, a man may adopt a particular measure (as the loss of a limb,) not for the *sake* of—but *notwithstanding* the pain which attends it; and in so doing he obviously decides that the pain shall exist. So God may have adopted our present system, not for the sake of—but notwithstanding the sin which it contains; and in so doing, purpose or decree that sin shall exist. This, Dr Hopkins, whose theory we rejected, saw clearly, and therefore declared, in opposition to the Trustees, that the doctrine of decrees is upheld as truly by these views as by his own. (Vol. 1, p. 137—8.) Accordingly, the Princeton Professors, with the great body of the Presbyterian church, and indeed almost all the Calvinists of our country, reject the position, that God, all things considered, prefers sin to holiness; and to them therefore, as much as to ourselves, does the charge apply, of subverting the doctrine of decrees.

It is a striking fact, that Dr Tyler, President of the Institute, after finding fault with our principles, and using other language for a time, did actually make the above statement. He declared, that God chose this system, "notwithstanding the evil which it contains." If this is not saying, that sin was in *no* sense the *reason* of the choice—the choice being made "notwithstanding" the sin—it is impossible for language to do so. More than two years ago, we called the attention of Dr Tyler to this statement, as removing all grounds of difference between him and us on this subject. He did not retract this declaration; he did not attempt to show, that it would bear any other meaning; he said nothing respecting it; but turned off to other topics, and still insisted that we must differ!

2. They charge us on the same ground, with subverting the doctrine of Election, and of special grace. To this it might be sufficient to answer, that the doctrine of Election is only a part of God's general system of Decrees; and that what we have said under a former head, is therefore decisive upon this point. But as our views of special grace have often been misrepresented, we will take this occasion to state them distinctly. We hold, that the converting influences of the Spirit, are something distinct from and beyond those *enlightening* and *convicting* operations of the same great agent which are ordinarily styled *common grace*. They are *special* or *distinguishing*, inasmuch as they act with an efficacious energy on the hearts of particular individuals, who are chosen from eternity for this purpose, in the counsels of infinite wisdom. Now what have we ever said, which is inconsistent with the doctrines of Election and special grace, as thus stated. The Trustees reply, that on our principles, God's infinite benevolence will prompt him to do *all* in his power [i. e. to exert an *equal* influence] to bring *all* men to repentance—thus setting aside *special* grace. This inference would indeed follow, if our phrase "all things considered" were used, as the Trustees will have it, in its *absolute* sense. If God prefers man's repentance in all things which *can* be considered, or brought into comparison with it, then certainly all other things must yield, and be put in requisition to secure it; and of course his infinite power will be exerted to any extent necessary for this end. After saying this, it would be weak indeed for us to talk of special grace; for we could stop no where short of Universalism! But take the phrase with our limitation, "God prefers the repentance of every one, when 'all things are considered'" *in the comparison between it* [repentance] *and continued transgression*. Does it follow that he prefers their repentance, when the comparison is made between it and *something* else, viz., putting forth *all* his power in *all* cases to secure it? Plainly, God may prefer that all should *turn* to him (as they are bound) of themselves; and yet *not* prefer to do all he *can to turn them*. There may be reasons, in his infinite wisdom (as we know there are) to forbid the latter; but as to the former he tells us himself, "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." Thus, we see, that the inference of the Trustees, depends on the same perversion of our language, as under the former head; and that we can hold to a special grace and Election as well as they.

We will now state what the real question is, as to Election. On the theory of Dr Hopkins, that "God all things considered prefers sin to holiness," the doctrine of Election is this;—that *God actually prefers the continued impenitence, and consequent damnation of the non-elect, to their repentance; and arranges all the events of his providence to secure them!* And yet He calls them to repentance, and declares that he has "no pleasure in the death of the wicked!" Now we ask are the Trustees ready to face the public, and state the doctrine of election thus? if not, then their favorite distinction falls to the ground. God did not decree the existence of sin because he preferred it, "all things considered," to *holiness*, but for some other reason. We repeat the question, Do the East Windsor divines hold to the above statement of election? If any one shall come forward to comment on our remarks, let him answer this question, *Yes*, or *No*. The public will understand what is meant by an attempt to evade it.

3. What the Trustees say respecting our position, that "the nature of man is the same in *kind* now as before the fall," applies as fully to Dr Tyler as to us. By "nature" we have explained ourselves to mean, the "constitution" or "structure" of the mind; and Dr Tyler has disclaimed the imputation of holding any change in this respect, as a consequence of the fall; "much less have I affirmed," says he, "that it is a change in the physical *structure* of the mind." On the appearance of this statement, we declared our entire coincidence, on this point, with Dr Tyler; who had likewise rejected, (as we have done) the doctrine of any sin in man, lying back of moral action. And yet the Trustees have revived this subject; and made deductions respecting infant character, &c. which are no more applicable to us, than to their own President. They have done more. They have actually quoted, as expressing *our* sentiments, a sentence in which we were professedly stating the consequences of one of Dr Tyler's positions! We said that *he*, not *we*, made "the different circumstances" in which men are now placed, "the only reason that the posterity of Adam do not exhibit the same moral character which Adam exhibited." And this they impute to us; when we had expressly said, within less than a half a page, that those appetites which lead to evil, may be "stronger in *degree*" in consequence of the fall; thus accounting for the certainty and universality of sin, by another cause besides "differences of circumstances." Thus, we are very far from saying, that Adam's sin had no more influence on his descendants, than that of any other parent. On the contrary, we hold with Edwards, that as the direct result of Adam's sin, those lower appetites which were in man in innocence, being increased in strength, and unchecked by the higher principle of love to God, constitute a tendency to evil, which results in the entire depravity of man, from the very commencement of moral agency.

4. They charge us with setting aside the doctrine of *disinterested benevolence*. We answer, in the words of Dr Dwight, "disinterested benevolence is not uninterested benevolence." We do hold, as taught by that venerable man, that volition or choice is *ultimately* founded on the desire of happiness. It is in this sense, that we spoke of happiness as the "ultimate end," in all voluntary action—meaning, not an end *external* to the mind, but that which lies deepest in the constitution of the soul. This desire of happiness is entirely distinct from selfishness. The former is a constitutional feeling of the mind; the latter is a voluntary affection; the former is not necessarily opposed to the happiness of others, the latter "seeks its own" in opposition to all around.

When the Trustees, therefore, make us say, that holiness consists in seeking our *own* happiness in God, they do us an act of injustice which we have complained of before. The word *own* conveys the idea of a selfish feeling and separate interest, opposed to that of others. Exclude this idea, and then ask, is there any thing unworthy in seeking *happiness* in God? Is holiness a cold discharge of duty, which aims not at pleasure or satisfaction in the object on which it rests? Is God less holy, because "for his *pleasure* all things are and were created?" Those sublimated notions of disinterestedness, alluded to by Dr Dwight, lead directly to the position, that men must be willing to be damned, as an evidence of their love to God. They are opposed to all the established Calvinistic formularies. "The chief end of man," says the Westminster Catechism, is to glorify God and *enjoy* him forever." Will the Trustees charge the Puritan divines with inculcating "a selfish" religion, because they made happiness or *enjoyment*, in part, at least, the chief or "ultimate end" of man's pursuit?

But the truth is, such considerations have nothing to do with those statements on which the Trustees found their charge. We were speaking of the foundation of *voluntary action*—not the nature of *sin and holiness*. We said, that choice rests on *motivity*, and motivity on man's capacity for happiness. And we now ask, what makes any thing an object of choice? Only three suppositions are possible. It must be chosen either from aversion, or from indifference, which none say; or as a source of *pleasure*, i. e. as adapted to satisfy the desire of happiness. To pursue an object from any impulse but this, would not be choice, it would be to act from mere instinct, or a necessity of nature. In short all that we have said is summed up in the words of Edwards, "the will is as the greatest apparent good," or in the more appropriate language of our Saviour, "Where your treasure is, there will your heart be also."

5. The charge of making Regeneration *progressive*, is a striking instance of the extravagance with which conclusions are urged in the heat of controversy. The Trustees might as well charge Dr Brown with denying that *sight* is instantaneous, because he resolves it into successive acts, as to charge us with holding to progressive regeneration, because, in showing that this change is wrought "through the truth," we analyzed it into acts following each other in the *order of nature*; though we distinctly said, not of *perceptible duration*. It is even more extravagant in them to say, that we set aside *special grace* in regeneration, because they cannot see how, if selfishness is *first* subdued in the heart, there remains any thing for the Spirit to do in turning the affections to God! This charge, at least, applies as much to the Scriptures as to us; for they certainly represent God as *taking away* the heart of stone.

6. The charge of subverting the doctrine of *Perseverance*, is the most extraordinary of all; and is made out certainly by a most original mode of reasoning. We had said, that no proof can be derived by our opponents from the *nature of the case*, that a being who can sin will not sin; and hence the Trustees infer, that no proof on this point can be derived from *any other* quarter; not even from God's own declaration, that none of his children will utterly fall away!

And now we appeal to the public, whether we have not reason to feel deeply injured, when we say that all these explanations have not only been given before, in repeated instances; but *that they hold a conspicuous place in those very publications*, to which the Trustees refer, in a marginal note, as justifying their charges—explanations which, nevertheless, they have thus utterly overlooked and disregarded? Such treatment, under such circumstances, is entirely without parallel, we believe, in the history of our New England churches. We speak of it, as we hope, not with resentment, though with deeply wounded feeling. We do not call in question the motives from which it springs. We impute to the Trustees no errors of judgment or conduct, to which good men are not liable under the influence of excited feelings, and in the pursuit of objects for which they stand committed before the public. Nor do we claim for ourselves any exemption from the ordinary failings of those, who are called frequently to speak in their own defence, under the trying circumstances in which we have been placed. But, whatever may be our errors, we have a right to the benefit of those distinctions and explanations which we have put forth to the world, in respect to our own opinions.—When this is perseveringly denied us in any quarter, it would be equally useless and degrading on our part, to continue the discussion. We, therefore, feel ourselves compelled, by the treatment which we have now received, to declare that we will not enter into any debate with the Trustees of the East Windsor Institute. The reasons now given, will justify this step, we hope, before God and an enlightened public; we certainly have the testimony of our consciences, that we have taken it not in anger, but in a spirit of injured and wounded affection.

The present is, in many respects, one of the most solemn and affecting moments of our lives. We have for years been the object of misrepresentation and obloquy. Under discouragements of every kind, from the loss of funds, the want of proper buildings, and of aid for the indigent; with duties beyond our strength; in sickness and in sorrow: we have borne up as grace was given us from on high; and have stood before the public on the "rendered reasons" of our opinions. It has been our misfortune to differ on some points, from large bodies of men in various parts of our country,—from the Ultra Calvinists, the High Hopkinsians, and those who maintain the doctrine of physical depravity. All these brethren we believe to be sound in the faith, while we think they have superinduced erroneous theories of their own, on the simplicity of the gospel. When attacked by them, for expressing this opinion, we have been necessarily drawn off, in defending our own views, into fields of abstract inquiry opened by their schemes: and then the cry of "metaphysics," has been raised; and we have been charged with a self-confident love of speculation, of substituting philosophy, and even *neology* for the principles of the gospel. Still more painful is some of the treatment we have been called to endure. "He that was my familiar friend, hath lifted up his heel against me." Insinuations, and even direct statements, have gone forth from those who have enjoyed our confidence, as though some of our number are guilty of double dealing—of holding opinions on important theological subjects, which they studiously keep back from the public. It has even been said lately of one of us, that he might be expected "to subscribe the East Windsor Creed, and then explain it away like Pelagius or Socinus!"

As the natural result of such attacks, alarm and jealousy were awakened in the minds of many, with whom we had no opportunity of personal intercourse; till finally in September, 1833, an invitation was privately given to about fifty Clergymen, of whom we believe about thirty assembled, to meet and consider the expediency of establishing a new Theological Institution in this State. Without any opportunity allowed us to be heard in person or by our friends—without one intimation to the churches, or to the greater part of the clergy, that such a measure was thought of—the decision was made: and a seminary was founded, in opposition to the Theological Department of Yale College, which has been the cherished object of affection to our churches for nearly a century; and which was placed on its present enlarged footing after months of consultation among the clergy, and with the cordial approbation of the General Association, which has never ceased to refer to it in their Report on Religion, as an object of the highest interest to every follower of Christ. The new Seminary commenced its existence with a declaration from its President, that our principles tend to subvert the fundamental doctrines of the gospel; and this has been followed up by specific charges from its Board of Trustees, in the paper which has led to these remarks. Under these circumstances we are called to take our ground—to submit in silence to these afflicting imputations, or to stand for our rights, and leave our churches to abide the consequences. We choose the former. We think controversy between ministers of the gospel in their individual capacity, to be sufficiently dangerous to the harmony of the churches. But the shock and collision of public institutions, bearing with them as they do, the concentrated interests and affection of large masses of the community, we consider of tenfold danger. We dare not be instrumental, even by standing on our own defence, in bringing down such evils on the hitherto peaceful churches of our State. While, then, we shall freely express our opinions, on every proper occasion, as heretofore; we will have no controversy with the Trustees of the East Windsor Institute. If the contest does not instantly stop here, it shall be all on one side.

And now, as we thus preclude ourselves from making any comments on what may be said in reply to these remarks: we have one request to make of a just and enlightened public. It is, that they will steadfastly insist, in our behalf, that whoever may come out against us, shall meet the issue as it is here stated.

Have we been misrepresented in the manner here pointed out?

Has the President of the Institute abandoned the theory that God chose our present system, in *any* sense *for the sake* of the evil which it contains?

Does he maintain, that the structure of the human soul is unchanged by the fall, and that there is nothing sinful in man, lying back of moral action?

Does not an agreement in these respects, remove all grounds of difference, as to the main points which have been so long in debate?—To these questions we answer YES. If any man shall hereafter attack us, let him answer NO: and come forward with his proofs.

And now we resign all our share in this controversy, into the hands of the Corporation of Yale College. They stand between us and the public. We hold our stations entirely at their discretion and disposal. Retaining us in office as they do, under these very peculiar circumstances, they give the most emphatic assurance to the public, that whether they agree with us or not in every minute philosophical opinion, they do believe and know, that we hold to nothing which goes to weaken or destroy a single doctrine of the gospel. The *theological* principles of this department are placed, by the statutes of its founders, on the basis of the Westminster Confession, subscribed for "substance of doctrine;" as this formulary has been subscribed in Yale College for a century, (except during a short interval) and as it is now subscribed in the Presbyterian church.* Nor does it lie with the Corporation alone to decide what the "substance of doctrine" is. If they are unfaithful on this subject, the laws of the land will interpose and take from them the funds; and this is the only remedy in the last resort, whatever principle of subscription be adopted.—When, therefore, the Trustees of the Institute endeavor to perplex the public mind on this subject, and repeat these charges against us, they bring the question to a short issue. Are the Corporation of Yale College unworthy of public confidence? Are they men who will connive at the perversion of a sacred charity?

But the Trustees have gone farther. They have declared in their public capacity, that the very structure of our Corporation renders it "unsuitable" to take the oversight of theological instruction! The blow which they have thus struck, reaches farther than they perhaps imagined. If our Corporation—because out of nineteen members, it contains eight officers of the State Government,—is not a suitable body to elect a Professor of Didactic Theology, it is equally unsuitable to choose a Professor of Divinity, who is bound to deliver a complete course of didactic Theology, to *all the students*. And if this is so, then as a New England College cannot exist without religious instruction, Yale College must be given up, as fatally defective in its constitution in every part! Did those whose sweeping declaration leads directly to this result, know, as all the world knows beside, that the clerical part of the Corporation, with their decided majority, *fill their own vacancies* and thus hand down their control over the institution, to their successors, untouched and unassailable?—We, for our part, think it wise, that a portion of the Corporation are thus taken from the laity; because while (as the experience of forty years has shown) they will give, in all the fluctuations of party, their cordial support to every just and proper measure of the clergy, they act as an important channel of communication between the College and the great organs of public sentiment; and thus put the clergy on their guard against any rash or sudden measure: while yet they can never gain the ascendancy in any supposable contest for power, against so decided a majority of clerical members, sustained as the latter would be in such a case, by the combined influence of our two hundred and thirty churches. But it is unnecessary for us to defend the constitution of Yale College. Every attack upon it will only recoil on the assailants, and draw around this venerable institution her thousands of Alumni and friends from every quarter of our land, with warmer testimonies of affection, and more liberal contributions for her support.

At the moment of closing these remarks, a pamphlet has been placed in our hands from one of the Trustees of the East Windsor Institute, who is likewise a member of the Corporation of Yale College. That, in his present measures, he stands alone among his associates in the latter body, we need not say. We find nothing in it which has not been alluded to in our preceding remarks; and its spirit may be judged of from its title page:—"New Haven Theology, *alias* Taylorism, *alias* NEOLOGY." To an indictment which commences thus, we shall not be expected to plead.

And now we leave our cause with an enlightened public, and take our leave of our East Windsor brethren. Brethren we still feel them to be, notwithstanding all that has taken place. *Brethren* for whose prosperity we shall never cease to pray; and with whom we hope, after the differences of life are over, to be united in other scenes, where we shall look back with wonder on the errors which we have all committed, in a world where the wisest and best "see only in part."

N. W. TAYLOR,
J. W. GIBBS,
E. T. FITCH,
C. A. GOODRICH.

Yale College, Nov. 16th, 1834.

* There is not probably an individual in that church who believes in the procession of the Holy Ghost from the Father and the Son, nor in some other statements contained in the confession; while on points very greatly in dispute, the General Assembly admits the subscription of those who reject part of the confession. This was established in the case of the Rev. Albert Barnes.

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REMARKS.—We have published the preceding long document because it is one of a series, so to speak, in the history of existing controversies among the orthodox, as they are called. All the religious newspapers in which we have seen it published, groan under the burden imposed upon them. The Editors of the New York Observer, leaving out the marrow of the article, all that goes to the defence of the doctrines in dispute between the New Haven School and the Institute at Windsor, and all that aims to show how far they agree, interposes these remarks, in making which they do not seem to appreciate very highly the intelligence of their readers.

[Here follow answers to the charges of subverting the doctrines of "decrees," "election and spiritual grace," of "disinterested benevolence," "instantaneous regeneration," and the "perseverance of the saints." We omit them as they are a simple selection of what has been heretofore given in the Christian Spectator, and other publications, to which we refer those who are fond of nice metaphysical discussion. They would be uninteresting, and even unintelligible to the mass of our readers.—*Eds. Obs.*]

Not so the Editor of the Recorder. He gives the whole, consoling himself with the assurance of the New Haven Professors that this is their last appeal to the public. The matters in dispute have too many *phases*, as presented at different times, to be judged of by this exhibition once for all. The reader therefore who would come to the knowledge of the whole truth, or rather of all the refining upon the controverted subject, must go through the whole circuit of the former 'New Haven controversy;' if he will not do this he "must pin his faith on the sleeve of which party he chooses." The Editor takes the doctrine of the 'perseverance of the saints' for an example. If each of these courses is refused and readers grow desperate, the Editor of the Recorder presents the following alternative:

You must take the present declaration of the New Haven Professors as evidence of their present belief, and leave the question of their past belief undecided; or you must give up the question, as one which you have not leisure to settle. And so of the other points, generally.

Among the things alleged against them, to which the Professors allude, the Editor of the Recorder acknowledges that he has charged them with "substituting philosophy for the principles of the gospel not universally but in certain instances." And herein we think he is perfectly safe, and no less so when he adds that he has "not charged it upon them as their *peculiar* fault."

The Editor of the Vermont Chronicle is also

glad to see that the "Remarks" of the New Haven Professors "constitute the *last* document of the kind from that quarter." He adds the following sentence in which there appears to be an allusion to a prophecy which he had previously made public:

With the personal imputations into which either of the parties may have been betrayed we have nothing to do but to lament that the phenomena which we predicted to result from the existence of the two seminaries in such circumstances should appear so soon and to such an extent.

We have nothing of importance to add to the remarks which we made when the New Haven Professors first appealed to the public. But when they and those who sympathise with them are charged as they sometimes are, with introducing "another gospel" it becomes them to consider whether this phrase, this watch word of party, so often bandied about in order to bring odium upon a portion of the christian community, means any thing more than that this portion understand and interpret the gospel, in some particulars, in a manner different from that of their accusers.

ORIGINAL COMMUNICATIONS.

FOR THE CHRISTIAN REGISTER.

Mr Editor,—It is required in some of our Sunday schools, that the teachers should make an Annual Report to their Superintendents, giving an account of the condition of their classes, the books used, their modes of teaching, with such suggestions for the improvement of the school as they may deem useful and interesting. A number of these reports are in my possession and placed at my disposal, and many of them are so beautifully written and contain such valuable thoughts and suggestions, that it has seemed to me their publication would be as beneficial to others as they have been to the teachers of the school before whom they were originally read. With your leave therefore I shall forward one of these from time to time for insertion in the Christian Register; and as they describe the economy and proceedings of a Sunday School Room they may appear under that head.

Yours truly, P.

SUNDAY SCHOOL ROOM.

NO. I.

The class of which I have the charge, is composed of young men, all about 16 years of age, intelligent, amiable, and withal generally well behaved. Each one has laid aside his school books and is already engaged in the active business of life. The course of instruction, pursued in the class, lately, has been Bible reading with explanations, and conversation. After the general exercise, a portion of scripture is read, in which all the scholars, and sometimes the teacher engage. This is continued till some striking trait of character, or some proverb, full of truth, appears to awaken general attention. The opportunity is generally seized upon to give to it its true value, and deeply to impress *that* upon the mind. The conversation is often desultory, as might be expected, since all are encouraged to join in it.

With scholars of such an age, what better course should be adopted? They have gone abroad into the world, where they are constantly surrounded by temptations, beset by a crowd of evil, and though blest with many of the truths obtained at the Sunday school, with many invaluable, though (to them,) vague, ideas of christian duty, they scarcely know how to apply them to the practical purposes of life; to bring them into every day's use;—they need often to be assisted, strengthened, encouraged. They are daily picking up, as it were, by the way side, all kinds of opinions; some of them valuable, others of questionable value, while others, and not a few of them, are of the most injurious tendency. Often falling in with untried friends, brought into fellowship, though unwillingly, in the course of business, with those whose example is highly pernicious; perhaps so placed, as, daily and hourly, to listen to the harmful recital of all the tricks of trade; or to have pleasure's gay scenes spread out before them, dressed in all their shining, delusive colors.

Such being the case, it seems to me, that the careful attention and unremitted labors of the teacher are more required at this, than at any other point of time in the course of study by the Sunday school pupil. From the opinions our young friends now receive, their characters are to take their coloring; and on *their real value*, they are to be based;—the impressions they now receive are probably to decide their future destiny. How important then, is it, that each opinion, as it is about to be received, should be carefully examined and marked with its true value; that they should, at this time, be brought directly to the Christian test; by which, to decide, whether if right, they are to be received to adorn, enlarge and purify the mind, or wrong, to be corrected, or stamped as impure, wholly to be discarded.

How can we more easily and fully acquaint ourselves with what is passing in the minds of such scholars, than by engaging with them in familiar conversation?—while their minds are active, many a truant thought slips, unperceived, from its bondage to tell the tale of what is going on within; which, once known, gives an advantage, which every judicious teacher can, and will use for the immediate, as well as ultimate, benefit of his pupils.

For this plan of instruction the teacher needs less of *special*, but more of *general* preparation than for some of the usual modes of teaching.

FOR THE CHRISTIAN REGISTER.

LEAVES FROM A JOURNAL.

A traveller in Italy asks for as many eyes as Argus, and then for as many hands as Briareus; and if he could be thus furnished he would not see all in one year, nor record what he saw in two. The speed, with which most tourists pass through countries, leaves but few hours for written descriptions; and these must be usually made after days of exhausting activity and excitement. Mine are peculiarly rapid; and have nothing but their accuracy to recommend them.

Veletri, February 7th, 1834, 9 o'clock P. M.—Left Rome this day at noon, with our family party, for Naples. Passing through the south gate (the ancient Cœlimontana) we took the new "Appian Way"—an excellent road,—built by Pius 6th on the foundations of the old. As soon as we left the city walls we saw on the left the magnificent remains of the Claudian, Tepulan and Martian aqueducts. The stone channels, through which the waters passed, are mostly entire; and they are elevated in stone arches from 15 to 30 feet high and extend some miles. Saw several workmen repairing them. The arch seems to have resisted time better than any other form of building, except the pyramid. The water, which these aqueducts could transport, must have been sufficient to afford to every citizen that every-day luxury, a bath. The region here, as elsewhere about Rome, is desolate. Not a tree, not a house. Here and there is seen a ruin, like the remnants of that house erected by the Roman Senate to commemorate the event of Veturia and Volumnia persuading Coriolanus not to destroy Rome as he had threatened by the immense army then encamped on this plain. The greatest pleasure, connected with a journey from Rome to Naples, arises from seeing the fields, hills, rivers and towns which have been described by ancient poets, and which have been the scenes of immortal enterprise. Though dreariness and sterility are written upon this part of the Campagna, nevertheless its sods seem eloquent.—An exceedingly dense population covered fields where now nought but weeds wave over their forgotten ashes. These fields are in fact incrusted with the remains of crumbled palaces, forts and houses; and the spade and ploughshare would lacerate the relics of proud republicans. One feels no common emotion while standing on places which have been trod by the world's great leaders for succeeding generations. These Appenines, these hills also at the south, these undulating pastures in the distance, yet retain the forms they wore when Hannibal marched his army to the mount which bears his name, when Cæsar looked from his palace on the Palatine, and Cicero meditated his defence of the republic in his ride from his favorite villa. In truth, I have felt to-day as though I had been treading on the ashes of those who for centuries kept the world awake with wonder and with noise. The custom of having tombs by the road-side filled parts of the Appian Way with these monuments, some of which remain, proving how strong and natural is the desire of immortality. The vacant spaces, where the recording tablets were fixed in the walls, are frequently presented to the passing eye. I can see why the Latin exordium, "Siste viator" was so appropriate. With the exception of the names of Cecilia, Metella, Adrian and Augustus, we know nothing of these, mentioned by Juvenal,

"whose ashes lay
Under the Latin and Flaminian way."

Passing over this plain of fourteen miles, where every thing indicated that malaria had brooded over the region and done its work of death, we entered Albano, the Southern border of the Campagna. In this place Pompey and Domitian lived and flourished; and here we passed the sepulchral fortress-like monument, which Pompey, it is said, erected to secure the ashes of his wife Julia, the daughter of Cæsar. It is three stories high; and the binding-stones, (præcinctiones) so common in ancient edifices, are distinctly visible.

At Albano there are many objects worthy notice; the most remarkable of which is the subterranean aqueduct called the "Emissario," which forms the outlet to the Lake waters. This cut, extending nearly two miles, is three feet and a half wide, six high, of hewn stone and arched. Visiters stick tapers upon drift-wood, and thus get peeps into a canal, which has been in constant use for more than two thousand years. Here may be traced the remains of villas, love-grottos, and baths. Here, as almost every where in Italy, are found evidences of volcanic fire. Houses are built of lava on the Campagna. Volcanic rocks, made of scoriæ, ashes, lime &c. and having an alkaline taste, show themselves in a stratified form on all sides. These are easily distinguished from the calcareous compositions of the neighboring Appenines. The traveller should not omit "Monte Cavo" (Mons Albanus.) The sight of the ruins of the ancient temple of Jupiter; the street paved 2000 years ago, having some of the stones marked V. N. (via numinis); a glance at what was Latium, with Rome as a gem in its centre; the same Tiber, with the poetic associations of the Æneid; these and a hundred other interesting things should stop the scholar for a while. Leaving Albano we passed what is called the Mausoleum of the Curiatii, who, on this spot, contended with the Horatii. It is now an amorphous pile of stone and earth surmounted with two of its four original pyramidical spires.

One mile brought us to Aricia. Here Horace slept the first night on his journey to Brundusium, fifteen miles from Rome, a full-length journey for an ancient Roman. Here was Diana's temple, and her sacred grove, and here the lake Nemi, which was called her "mirror." Here too is that fountain of Egeria, connected with the touching story of Numa and the patron nymph. The scenery here is wild and beautiful; and along the sides of the winding and precipitous way we saw some of the antique chestnut trees of the size of our largest linden or sycamore. The region is evidently volcanic. Cavernous fissures, encrusted with variegated mosses, are abundant. They are used by the inhabitants as wine vaults, and provision stores; and so cool are they, that the flowers, collected by the peasantry through the year to celebrate the feast of flowers held during the week of "Corpus Domini," are kept perfectly fresh. The worship of Diana, the tutelary goddess of Aricia, has given place to that of the Virgin Mary, and over the church dedicated to her is this inscription, "Sacred to Maria equal to God the Father." Similar inscriptions are found in Italy; one on a church in the Corso at Rome. Between Aricia and Genzalo is a deep ravine, and thick woods, meet space for Flora's festival, (which was kept here) or for the ramblings of the "virgin huntress."

This place where I now am, (Veletri) the ancient city of the Volsci, is approached by a serpentine road ornamented with luxuriant forests, and giving promise of a fine city; but no such thing—it is a dirty, damp, wretched place; and how 15,000 inhabitants can be content with existence here, I cannot explain. It is just on the border of the "Pontine Marshes," through which we propose to go tomorrow—and if I am to start by sunrise in the morning, it is time I was thinking of sleep. B.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 13, 1834.

PROPRIETOR'S NOTICE.

The proprietor of the Christian Register sends his paper this week to the Subscribers for the "Unitarian" (published at Cambridge.) The readers of the "Unitarian" will perceive, by the December number just published, that it will now be discontinued.

An arrangement has been made with the publishers of the "Unitarian," for the transfer to the Christian Register of the subscriptions of all those to whom it may be agreeable to take the Register instead of the "Unitarian." This paper will be sent to the subscribers for the "Unitarian" during the remainder of the present month, with no other expense to them than the postage; and it is hoped that it will be found an acceptable substitute for that work. The terms of the Christian Register are printed on the last page, at the close of the last column. It will be sent by mail weekly in season to be received on Saturday in all places within 200 miles of Boston, where there are daily mails from this city.

Any person who may not wish to receive the Register as a substitute for the Unitarian, will do the publisher a favor, if he will return by mail before January 1st, a copy of the Register, with his name upon it, directed "Christian Register, Boston."

CATHOLIC CHURCH.

We have forborne to enlist in the war which is carrying on against the Roman Catholic Church, because we have not yet been persuaded that it will do any good. It certainly will not, if it have even the appearance of persecution. We have not troubled ourselves, therefore, to inquire which side is the aggressor. We cannot conceive it necessary, in New England, that the prejudices of protestants against Roman Catholics, as a church, should be strengthened. Judging by our own feelings, and by the current of popular opinion on the subject, from our earliest recollections to the present time, there is that thorough aversion every where prevailing against the Romish Church that needs no accession of strength. It may be brought into more vigorous action; for it has generally lain dormant, because the line of separation between Catholics and Protestants is so clear and broad, and their provinces are so distinctly marked, that there has been very little interference, and the two parties have seldom crossed each others path. The hostile feeling of Protestants against Catholics may also be embittered; it may become more personal, and be transferred from the whole communion or from the hierarchy as a body to individuals or classes, thus giving rise to the most unchristian feelings and conduct. If we are thus far right we have occasion to deplore, as we do, some of the railing accusations against the Catholics, and all public expressions of suspicions apart from the grounds on which they are uttered.

Among the alarmists to whom respect is due, is a writer of a series of essays published in the New York Observer, entitled "Foreign conspiracy against the liberties of the United States." We have not read all these letters; but so far as we have read them we understand that the "conspiracy" consists in the systematic efforts made to proselyte to the Catholic Church; and so far as these efforts are successful, so far also our liberties are invaded; since the Catholic religion is the inveterate foe of civil liberty. The conspiracy is indirect therefore, and so far as the liberties of the United States are concerned it is a matter of syllogistic inference. The reasoning amounts we think to this. The Catholic religion where it is dominant engrosses all the power; efforts are making to render it the dominant religion in the United States; if, therefore, these efforts shall succeed it will engross all the power in the United States. No persons would shudder more than we at the thought of the Catholic Church, or any other, overruling the political concerns of the country. We were told the other day that Andrew Jackson's wife being a Methodist, turned the scale in favor of his accession to the Presidency. We think this about as probable in point of fact, as the expectation that the Catholics will give us our rulers, and exact tithes of all the people for the support of their church. The author of the essays on the "Foreign Conspiracy," if not inspired by fears approaching to fanaticism, appears to have breathed its air; for it is hardly credible that a declining Church, whose temporal power is passing away even in the corrupt dominions of the old world, should in this new and vigorous republic rear its monstrous head and shake terror through the nation by its nod. We were struck, in the same paper, by the contrast of what the Roman Catholic religion might become and do in this country, with what it had ceased to be and to do in France. We have stated in general terms the alarm that is attempted to be spread at the prospect of the extension of the Roman Catholic Church in our land. The following extract, showing its condition in France, is taken from a letter of the correspondent of the New York Observer, residing in that country.

A kind of tacit agreement is now established between the clergy and public opinion. Public opinion seems to have said to the clergy: "You shall not meddle any more with political affairs; you shall not possess temporal power; you shall remain within your churches; and then we will honor and protect you, and give you your needful salary." The clergy seem to have said to public opinion: "Allow us to attend quietly to our duties; do not threaten our existence, nor our religious worship, nor our rights, nor our efforts to proselyte; and we will withdraw from secular affairs, and will abstain from doing any thing against the government." Such is the treaty of peace concluded between the Romish ecclesiastics and France. May we no longer witness the sad quarrels which have divided the priests against the citizens, and the citizens against the priests! To pillage churches, to throw down crosses, to drive away bishops, to insult curates, are excesses which morality reproves, and religion condemns, and which distress all true friends of their country. The most ardent protestants, themselves, must desire, regarding only the interest of truth, that the catholics should not be ill-treated, or persecuted. Nothing more certainly supports error than persecution; for error is invested with glory, and becomes, in some sort, respectable, from the very fact that it is the object of unjust attacks; men who resist tyranny, come from what quarter it may, will defend the cause of error unjustly oppressed, when they would let it take care of itself, if it were free. Would we wish the Romish superstitions to fall to the ground? Let us employ no other means, than the Gospel and reason. He is not only a bad citizen, who excites the populace to commit violence against the person or property of the catholics; he is also a bad protestant, a bad christian. In writing these lines, I have in mind the recent events at Charlestown. I deeply regret them; for I fear that the triumph of truth over the errors of Catholicism will be greatly retarded by these attempts against religious liberty. Protestantism ought not to conquer, it cannot conquer its old enemy, but by free discussion, accompanied by the aids of the Spirit of God.

I return to France.—Another cause which has contributed to the more quiet and honorable condition of the French Catholic clergy is, that many intelligent persons have recognized, since the revolution of July, the absolute necessity of religion, to maintain order in the country and to secure due obedience to the laws. While the old branch of Bourbons reigned, the political use of religious faith was less felt, because the people had not the rights and liberty of opinion they have now. But since the government has lost part of its power, and the sovereignty of the nation has been proclaimed in the charter, the pride of the mass of the nation is raised, and the restraint of religion is seen to be necessary for the security of the laws, and the public welfare. We now hear from all quarters—in the journals, in pamphlets, in the debates of our legislature, in conversation: "Religion is necessary! we must have religion! if we have not religion, we shall fall into the horrors of civil war and anarchy." This opinion, now become general, is of course favorable to the religious influence of the clergy. Instead of injuring and vilifying the priests, as they did some years ago, politicians neglect no means of commending their character, and presenting them in the most favorable light to the eyes of the people. Many, who never put foot in a church under Louis XVIII, and Charles X, who would be almost ashamed to go to mass, because such a step would be considered as courting political favor, now frequent religious worship, and invite their relatives and friends to follow their example. On Easter of this year, the Catholic churches of Paris were more filled than they have been known to be for thirty years. Immense numbers crowded the vast edifices of Romish worship, and still thousands of persons listened without, in the streets, unable to enter. This fact is worthy of notice. It would, however, be wrong to conclude, that Christian faith has gained such multitudes of disciples. Hitherto, political, rather than religious motives have led men to church. No doubt, some will be found, thanks to God, who hunger and thirst after religious faith, who desire to cast far from them the cheerless and desolate doctrines of infidelity; but these persons do not yet know what is true Christianity, and have but vague notions of the doctrines which would give peace to their souls. Ask them, "What is the Gospel?" and most of them would be unable to answer a word. There is a real progress towards Christianity; it increases more and more, but it has not yet led the present generation to the fountains of living waters springing up to everlasting life.

A Church once so domineering, before which emperors and kings quailed, but now trickling to civil power and grateful even for its tolerance, cannot be an object of dread; but we are told of Austria; and what if Austria, that motley empire, which has enough to do for itself and its vast dependencies, does indulge her Catholic priesthood with employing her missionaries and agents here. We are competent to meet them, and as to their ever dreaming of uniting their Church with our State, making the whole their Church and State, we cannot for a moment believe that they are such visionaries and lunatics; nor could we if their boasting or threats were thrown out ever so confidently.

The measures of the Catholics in this country, the building of Churches and Chapels, the establishment of newspapers devoted to their cause, and all the means of proselyting made use of by them, showing that they feel themselves to be at least on a footing of equality with other sects (for the Catholics with all their empty claims, are here nothing but a sect)—are apt to offend our protestant, our puritan pride. But we cannot fear them; we the descendants of Puritans cannot fear them. Let those fear them if they will, who have a hierarchy of their own. Episcopalians, Methodists, Presbyterians will neither suffer a foreign hierarchy to supplant either of theirs, nor to win greater favor and affection from the civil government.

What would those who are exciting so much alarm by their descriptions of the great strides which the Catholics are making towards power, require the people or government to do? The Catholics are here; some of them were here (the Maryland colony) from the early settlement of the country, and helped us fight our battles and plant the standard of liberty, and assisted us in forming our free institutions of government. Others have come to enjoy these institutions, not we trust to destroy them; though we are not without fears of the corrupting influence which has thus been introduced. But whatever may be the evils they are evils of our own procuring, and if they cannot be cured we must seek for such palliatives as can be obtained. When we cannot provide remedies, let us be wise enough in future to seek for preventives for the like evils.

METHODIST EPISCOPAL CHURCH.

Some observations fell from us last week upon the Methodist Church respecting education, government and influence. From what we were able to gather we concluded that a great change had taken place among the Methodists in regard to education, though prejudices against a more learned ministry are not entirely done away. Our remarks applied to the state of the Methodist denomination in our own country. The leading newspaper of that denomination "The Christian Advocate and Journal" which has a wider circulation than any other religious newspaper in the United States, has taken a decided stand in favor of education, which it does not abandon when met by remonstrance or rebuke. On receiving a complaint from Pennsylvania for the part he has taken upon this subject, the Editor thus avows his unalterable determination:

If the Christian Advocate and Journal is to be discarded, because it pleads for education, in all its branches, both among ministers and people—for schools of every grade, from the lowest to the highest, as taught in the infant and common schools, in academies and colleges, in lectures, sermons, in printed pamphlets, periodicals and volumes—then we say let it fall, the sooner the better, for surely a journal that can be sustained only by being muzzled on these subjects, would be a disgrace to any community.

A controversy exists among Wesleyan Methodists in England, respecting education, which indicates great remains of jealousy of a learned ministry. It has broken out with violence in opposition to the proposed establishment of a Wesleyan College for the education of preachers, as contrary to the principles of the order. The Rev. Samuel Warren L. L. D one of the committee to whom the subject was referred, charges the committee not only with being ripe for the plan of the institution, but also with a design to monopolize for themselves all the offices. A motion was made in the committee to allow the President of the Institution to appoint all the other officers. These facts, stated by Dr Warren, draw from him the following strong rhetorical interrogations:

Does not every one see that we have only to suppose the president of the institution to be possessed of *Episcopal* propensities, and it follows, as a matter of course, that the institution will soon become, neither more nor less, neither better nor worse—if, indeed, worse can come of it—than a Dominal Episcopal Faction! From hence the Connection must prepare itself to receive a Liturgical Service, a splendid Ritual, an illegitimate Episcopal Ordination, a cassocked race of Ecclesiastics, and whatever else may render this new, this improved edition of Methodism, imposing and magnificent in the eyes of the world! But what, in the mean time, will become of our original—characteristic simplicity and piety? In vain will you endeavor to supply their place by your showy chapels and your pealing organs! And where will be the liberty of the great body of the preachers?

Many communications have appeared in the English "Christian Advocate," the leading Methodist Journal, in the same strain of opposition.

Another difficulty has grown out of the condition of parties respecting Church and State. One of the Methodist Ministers has been expelled for favoring the abolition of the Church Establishment, and several claim the right of discussing the subject, if they have not already enlisted with the supporters of the voluntary principle. In fact much dissatisfaction and uneasiness appear to be entertained against the government of their own church, or the administration of it. Dr Luigi Giustiuiani a convert from the Romish Church, who fled to England, after embracing Protestantism, in order to avoid persecution, joined the Methodist connection and received the appointment of missionary to France; but became so disgusted with the management of things that he relinquished it. In particular his description of the Manchester Conference, if it be not highly colored, discloses facts enough to alienate any one from such a connection. This Dr G. had been a Catholic Priest in Italy. He represents the Manchester Conference as "a pitiful imitation of the conclave of Rome." It was held with closed doors, and all sorts of secret management and party cabals are represented as taking place. "In the most worldly assembly," he says, "greater ill-nature and a more bitter spirit could not have been manifested." He describes in strong terms the agony of disappointment he experienced in finding himself "plunged again into an exclusive and equally Popish System," after coming out from the Catholic Church.

If these things, and things like these are the legitimate effects of rigid ecclesiastical government, the time is not distant when schisms, if not revolutions, will abound, and protestants and reformers will become as familiar names for those who separate from Episcopal and Presbyterian establishments or resist their usurpations, as they are when applied to Luther and his coadjutors, and their followers in the sixteenth century and onwards.

ARTS TRIBUTARY TO BENEVOLENCE.

Greenough's Statuary. This beautiful group representing "The ascension of a child, conducted by an infant Angel" is exhibited at Amory Hall. Mr Greenough, the artist, with the consent of the owner, having "generously determined that the proceeds of this exhibition should be devoted to the education of indigent children," the infant school, under the direction of Rev. E. T. Taylor, has been singled out in consequence of its peculiar claims to the attention of the generous and humane, for the benefits of the exhibition. In the Evening Gazette of the 29th ult., there is a full, critical description of this beautiful statuary, suited to recommend the exhibition of it to public attention, which has been printed separately to aid the visiters, by enabling them better to understand and enjoy the sight of the group. We can select only a few sentences.

It was the design of the sculptor, in this group, to represent two disembodied spirits in the only way in which they can be brought before mortal eyes; that is, by human bodies so full of expression, that our minds being wholly engrossed by the pervading sentiment, lose sight of the lifeless material.

The whole expression of this group centres in the youngest child. The attitude of the elder child, as well as the expression of his face having reference to the younger, gives to the group that perfect unity which makes the meaning of the whole and of every part at once intelligible and striking. In the face of the smaller figure, you see breaking through the unconcern of childish simplicity, a spirit of blissful contemplation and wonder, an ardent longing, tempered by a tender shrinking of conscious weakness from the excess of glory that is bursting upon the untried vision. That peculiar seriousness, that intense solemnity, which characterizes the deepest joy of a living child, is rising into devout rapture, as it passes from a mortal to an immortal state.

Then follows a description, more minute, of the attitudes of the allegorical group; to which the writer adds;—"This inadequate delineation of the work seems sufficient to show how peculiarly suited it is to answer the benevolent purpose for which it is now exhibited.

The moral and religious effect which the view and study of this work of art is calculated to produce, is happily described in the annexed paragraphs.

But besides the gratification of taste which this group affords, the great thought, the beautiful sentiment thus made manifest in marble, will surely touch the sense of spiritual beauty, the spring of holy love in many hearts. The representation of a little child conducted by an infant angel to the kingdom of heaven, brings home to us most tenderly and strongly our relation to Him before whom we are all children. It teaches us that those only who receive his kingdom as little children, can enter therein, and reminds us of our high privilege and duty, to be angels of light to those who are in darkness, leading them onward in the path of knowledge and virtue.

While this piece of statuary will gratify in various ways the peculiar tastes and feelings of the beholders, it will call forth the silent tribute of some mourning hearts that will not be comforted, save by that blessed faith that the loved ones whom they have lost, have become like the little child, and have found a kind hand to lead them into the arms of him who has said, "Let little children come unto me; for of such is the kingdom of heaven."

While we were preparing the above for the double purpose of contributing something to call public attention to a work of one of our native artists, a man distinguished as well for his pure and amiable character, as for his genius, and of lending our feeble aid to the cause of Christian charity, we received the following communication showing how another art may be made to serve the work of benevolence and piety.

FOR THE CHRISTIAN REGISTER.

BENEVOLENT CHORISTERS.

Who that knows anything of the Bethel Sunday School, will not rejoice at an opportunity of contributing to its prosperity? And who that is wholly unacquainted with one of the most effective and delightful benevolent enterprises of which our city can boast, does not desire to inform himself thereof? Such will be careful to attend a Juvenile Concert at St Paul's Church on Wednesday evening next, when the children of several Sabbath shools will sing their choicest melodies to aid their poorer mates, and the ardent advocate of the Seamen and their babes will second the appeal with an eloquence, I trust, than which even music is not more thrilling.

PRISON DISCIPLINE SOCIETY.

We had intended to recur to the last Report of the Managers of the Prison Discipline Society; and are gratified at this time to avail ourselves of the following communication from a correspondent.

Mr Editor,—I have read the last, as well as the preceding Reports of this institution with great satisfaction; not indeed at the dreadful disclosures, which in some of them have been made, of human vice and wretchedness, but at the faithful investigation of established abuses and at the successful efforts made to remove them.

Dissatisfaction has more than once been expressed with the exclusiveness of spirit which has to a large extent prevailed in the selection of the government of the society; a great proportion of the funds by which it is sustained being derived from gentlemen of decided liberality in their religious views, while with only two or three exceptions, its numerous hosts of officers, among whom are counted no less than fifty Vice-Presidents, have been invariably selected from the ranks of the no less decidedly orthodox. We trust that in due time a more catholic spirit will prevail. But, however this may be, I heartily rejoice in the good, which it is impossible not to believe this society has already accomplished; and I can cordially commend its great objects to the patronage and prayers of every friend of humanity.

The subject of imprisonment for debt has already in former years engaged the attention of the assiduous Agent. And it is truly gratifying to mark the progress of humane legislation in relation to this matter. It appears however, that Connecticut and New Jersey, but especially Pennsylvania, are behind all their sister states in their laws concerning debtors. The next annual Report it may be hoped will give better accounts of them. For what ought not so to be, should not be so long.

But the most important topic in the present Report it seems to me is that in relation to the "Asylums for poor and imprisoned Lunatics." We scarcely know of one among the subjects of an enlightened philanthropy, demanding more urgently the attention of the wise and the charity of the benevolent. The heart shrinks at the very thought of the horrid wretchedness, physical and mental, of the wicked neglect and in some instances atrocious barbarity to which the most unfortunate class of the human family have been subjected. He, that wishes to know facts upon this subject, may read, among other documents, collected here by Mr Dwight, the Report of "a committee of the Legislature of New Hampshire, to whom was referred that part of Governor Dinsmore's message relating to insane persons in that state." The bare statement of such sufferings and of such cruelties is sufficient to melt the most insensible spirit. And heartily do we concur with the faithful agent of the society in the hope, that such a document will not be suffered to sleep with other forgotten records of New Hampshire. "We mistake," says he, "the charac-

ter of the birth-place of Daniel Webster, if all this is to pass for nothing."

Let the following extract from this able Report from New Hampshire suffice. The committee, having stated that though they had anticipated a melancholy account of suffering and distress, they had yet formed no conception of the extremity of the wretchedness which their examination exposed; having premised also that from the imperfect returns given by the different towns they are unable to show the full extent of the evil, proceed thus—

"Where are these insane?" What is their condition? There are individual cases, which, by the kindness of friends able and willing to provide the means, are rendered as comfortable as their situation will admit. The number thus fortunate, the committee are constrained to believe, is comparatively small. Many, laboring under an inoffensive hallucination of mind, wander about, the sport of unthinking boys and unprincipled men. A large proportion —seventy six—are reported to be in close confinement; some are in the out-buildings, garrets, or cellars of private houses; some are in our County Jails, shut up with felons and criminals of every description; some are in Alms-Houses, in brick cells 'never warmed by fire or lighted by the rays of the sun.' The facts presented before the committee not only exhibit severe, unnecessary suffering, but utter neglect, and in many cases actual barbarity. To convince the house of the correctness of this general remark, they feel it to be their duty to report some of the instances to which they refer, however painful the account may be to every one not dead to all humanity. An insane woman, who had wandered from her friends, was confined in one of our Jails, in winter and without fire. From the severity of the cold and her fixed posture, her feet became so much diseased that it was considered necessary to amputate them at the ankle; which was accordingly done, and the woman afterwards restored to her friends in this mutilated condition. Another female was confined in a garret, where, from the lowness of the roof and her consequently constrained position, she grew double, and is now obliged to walk with her hands as well as feet; on the floor. A man was confined for years in a cellar, nearly naked, with a bed of wet straw. Another is at this time chained to the floor in an out-building. 'glad to pick the bones thrown into his kennel, like a beast,'—one with sufficient property—once in every respect as active and happy as the best of us. It is admitted that these are extreme cases; but let it be recollected, these are but a few of such cases known to the committee. The accounts submitted to them exhibit a mass of extreme, unmitigated suffering, from the details of which humanity revolts.

PEACE.—We have received three numbers of the "American Advocate of Peace," published at Hartford, Connecticut, from our friend the Editor, Rev. C. S. Henry. We rejoice to see a Quarterly Journal devoted to this great subject, and to find it in such able hands. We shall endeavor to pay particular attention to it next week, and thus make some atonement for our neglect of what is so intimately connected with the physical and moral well being of the human fraternity.

NEW PUBLICATIONS.

A Commentary on the Book of Psalms; on a plan embracing the Hebrew text, with a new Literal Version. By Geo. Bush, Prof. of Heb. and Orient. Literature in the New York City University. New York: Leavitt, Lord & Co. 1834.

Professor Bush is, we suppose, the author of a work on the Millennium, published a year or two since; a work which we remember to have read with much pleasure. It is learned and ingenious, and contains the evidence of extensive researches in civil and ecclesiastical history.

The portion of his "Commentary" now before us embraces only three of the Psalms. A Commentary, showing the history and design precedes each of the Psalms; then follows the Hebrew Text with the common translation and the author's version;—and every verse is succeeded by copious notes. These notes are critical and explanatory; and embrace grammatical analysis, illustrations from ancient versions, from parallel places &c. They are very ample, and will be likely to bring upon the author the charge of superfluity. The three Psalms with the Commentary and Notes take up fifty-six large pages. Some deduction however is to be made from the extent to which the critical notes will reach, if judged by the present specimen; for, the author justly remarks, "as the same words and phrases frequently occur, while the explication is needed but once, the notes will be growing less and less copious as we advance."

The translation is sufficiently literal; in one instance which now occurs to us, too literal. Instead of "my holy hill" or mountain, Professor Bush translates "the mountain of my holiness." The translation is a Hebraism. So again "in his fleeing" instead of the common translation "when he fled."

We have not examined critically all the notes, but we have examined them enough to satisfy ourselves of the author's competency to his work, and of his fidelity.

Youth's Keepsake. A Christmas and New Year's Gift for Young People. Boston: E. R. Broaders.

A pretty gift it is. The names of the writers, so far as they are attached to the pieces, are sufficient vouchers for the worth of these agreeable moral and religious effusions, in verse and prose. And the Editor, whose name we can only guess, has no reason to conceal his authorship in respect to the portion which he allows us to ascribe to him, and he has every reason to be pleased with the company he has assembled.

Youth's Book of Natural Philosophy. By J. L. Comstock, M. D. Boston: Wm Peirce.

Dr Comstock is the author of several small elementary books on natural science; some of which we know have been favorably spoken of by those who are competent judges of their merits. We do not know that any of them have been disapproved of.

The present work appears to be well adapted for the purpose intended; namely "to afford a facility to the introduction of Natural Philosophy into common schools, which has not heretofore existed in our country."

The knowledge intended to be conveyed by this little treatise is imparted in simple language, and the explanations appear to be given with as much clearness, and to be rendered as intelligible as the nature of the subjects permits. The illustrations are frequently ingenious and pleasing, and here and there an appropriate or amusing anecdote is introduced to relieve the dryness of cold didactic instruction. We were agreeably struck by several examples of this kind in the course of the work, which add more to its value for the purpose for which it is designed than some philosophers much more skilled in physical science than we are would be apt to think.

ECCLESIASTICAL.

INSTALLATION.—On Wednesday, last week, Rev. Samuel M. Worcester, late Professor in Amherst College, was installed Pastor of the Tabernacle Church in Salem. Mr Worcester is a son of the late Dr Worcester, a former Pastor of the same Church and people—which added not a little to the impressiveness of the occasion. The introductory prayer was by Rev. Mr Blagden of Boston; the sermon by Rev. Dr Woods of the Theological Seminary, Andover; the installing prayer by Rev. Dr Fay of Charlestown; the charge by Rev. Mr Crowell of Essex; the right hand of fellowship by Rev. Mr Adams of Boston; the address to the people by Rev. Mr Emerson of Salem; and the concluding prayer by Rev. Mr Winslow of Boston.

INTELLIGENCE.

DOMESTIC.

President's Message.—This is a long document of which we shall make a very short analysis. After a becoming recognition of Divine Providence in the favors of the past season, it proceeds to speak of "our foreign relations." The question of the northern boundary is still pending with Great Britain.—With the governments of Austria, Russia, Prussia, Holland, Sweden and Denmark the best understanding exists. —The Queen of Spain has ratified the Convention for the payment of our claims arising since 1819.—The distracted condition of Portugal rendered the postponement of the payment of our claims unavoidable; but our diplomatic relations will soon be resumed. —The first instalment due under the Convention of indemnity with the King of the two Sicilies has been received.—The Treaty of Amity and Commerce between the U. States and Belgium has been disavowed by the latter government, as being negotiated by its minister contrary to his instructions.—With the Barbary Powers, and with the governments of South America our relations are represented to be favorable.

France is an exception to the happy relations subsisting between this country and foreign powers. Her depredations upon our commerce from 1800 to 1817 for which indemnity has been acknowledged to be due under almost all the changes of administration in the government of France are not yet atoned for, and the Treaty of indemnification of 1831 has not been complied with. The alternative suggested in the Message is, either to await the further action of the French Chambers, or, under all the aggravating circumstances of the case, if Congress should doubt the intention of the French government to carry the Treaty into effect, to take the remedy into our own hands. But to embarrass and cut off the trade of France would produce similar effect upon our own. The case justifies the seizure of the property of the citizens of France. But the time at which recourse should be had to this measure is left for Congress to decide. "If an appropriation shall not be made by the French Chambers at their next session, it may justly be concluded that the Government of France has finally determined to disregard its own solemn undertaking, and refuse to pay an acknowledged debt." In that event prompt measures are recommended on the part of Congress. But as the issue cannot be known during the present session, the President recommends "that a law be passed authorizing reprisals upon French property, in case provision shall not be made for the payment of the debt, at the approaching session of the French Chambers."

The revenue for the present year will amount to	$20,624,717
Balance in the Treasury 1st of January last	11,702,905
Aggregate	32,327,622
Expenditure last year including public debt	25,591,390
Balance in Treasury January 1835	6,736,232

"In this balance, however, will be included about $1,150,000, of what was heretofore reported by the Department as not effective."

The Bank of the United States and the gold coinage are the next topics, which we pass over with the single remark that the President fully preserves his consistency in his manner of treating these subjects.

A new organization of the Engineer Department is recommended.—The army is represented as "in a high state of discipline."—In the condition of the Indians no important change has taken place.—The Pension system requires re-examination to prevent frauds which have occurred extensively.

The embarrassment of the Post Office department is not concealed, though a brighter day is seen in prospect, with a contingency however annexed.—A revision of the laws respecting the Franking privilege is advised.

A change of the Constitution is again recommended respecting the election of President and Vice President, so as to secure it, in all cases, "to the direct control of the people," and also to "limit the terms of those officers to a single period of either four or six years."

The President has not signed the bill entitled "an act to improve the navigation of the Wabash river;" and after announcing this fact he proceeds to discuss the difficult question concerning internal improvements, and to lay down the limitations as he understands the intent of the powers granted by the Constitution. With his remarks on this subject the Message closes.

We are indebted to the Mercantile Journal for the following Abstracts of the Reports of the Secretaries of War and of the Navy, and of the Postmaster General.

ABSTRACT OF THE REPORT OF THE SECRETARY OF WAR.

He alludes to the late expedition under Col. Dodge to the Western Prairies in Arkansas and Missouri, for the purpose of putting a stop to the annoying conduct of the Camanches and Kiawas, who by predatory attacks on our citizens, have rendered intercourse with the Mexican States difficult and hazardous. Fortunately the efforts to introduce amicable relations were successful, and the object of the expedition was obtained without a single act of hostility.

From the Report of the Chief Engineer, it appears that the Cumberland Road, east of Wheeling, will be soon completed, in the manner required by an act of last session, and for the amount allowed by law. No further appropriations will be asked for. An addition to the officers of the corps of Engineers is recommended, as it is necessary, by Executive regulation, to require from the officers, services not originally contemplated in the organization of the Department, and it is desirable that their numbers should be so far augmented as to ensure their personal attention to all the objects within the control of the Engineer Department.

It is recommended that the Topographical Corps be re-organized, and that there may be permanently attached to it as many officers as may be necessary. By consolidating it with the Civil Engineers, the general operations will be simplified, and the duties of the corps, might embrace all the objects connected with surveys for military purposes.

The subject of the frauds in the Pension office, is entered into at some length, and an examination at the residence or in the neighborhood of each person now drawing a pension, into the circumstances of the case, is recommended as the only effectual means of accomplishing the desired object. This, if undertaken by proper persons, and conducted with proper discretion, can scarcely fail to confirm the grants made to honest applicants, and to detect those which have been fraudulently obtained by dishonest ones. It is also recommended to renew and continue the arrangement establishing a Pension Office, as a branch of the War Department, which expires by its own limitation at the end of the present session of Congress.

The treaty arrangements with most of the various tribes of Indians on the frontiers, and within our territories are represented as in a favorable state. The country assigned for the permanent residence of the Eastern Indians, has been so apportioned among them, that little difficulty is anticipated from conflicting claims, or from doubtful boundaries. And both in quality and extent, there can be no doubt but that the region allotted to them will be amply sufficient for their comfortable subsistence during an indefinite period of time.

The condition of the Cherokees, is represented as being no more favorable than at the time of the last annual report. While every dictate of prudence, and in fact of self preservation, urges their removal, unhappy councils and internal divisions prevent the adoption of that course. Where they are, they are declining and must decline; while that portion of the tribe which is established in the west, is realizing the benefits which were expected to result from a change of position. The system of removal, however, by enrolment is going on, and during this season, about one thousand persons have passed to the west.

The situation and condition of the Indian emigrants, and of the new obligations imposed in the United States, is described in a forcible manner.—A vast tract of country, containing much more than one hundred millions of acres, has been set apart for the permanent residence of these Indians, and already about thirty thousand have been removed to it. The Government is under treaty stipulations to remove nearly fifty thousand others to the same region, including the Illinois and Lake Michigan Indians, with whom a conditional arrangement has been made. This extensive district embracing a great variety of soil and climate, has been divided among the several tribes and definite boundaries assigned to each. They will there be brought into juxtaposition with one another, and also into contact, and possibly into collision, with the native tribes of that country, and it is recommended that some plan be adopted for the regulation of the intercourse between these divided communities, and for the exercise of a general power of supervision over them, so far as these objects can be effected consistently with power of Congress, and with the various stipulations existing with them.

ABSTRACT OF THE REPORT OF THE SECRETARY OF THE NAVY.

The Report of the Secretary of the Navy represents that Department as being in a flourishing condition; the gradual increase and improvement of the Navy being such, as might have been anticipated from the ample means afforded for that purpose by the liberality of Congress. An inspection of the different Navy Yards in company with the Commissioners of the Navy a few months since, affords the most satisfactory evidence of our means, in a short time, of increasing our Navy to any extent the exigencies of the country may require.

Our naval force is represented as consisting of six ships of the line, and seven frigates now building, for the completion of which additional appropriations to the amount of $1,527,640 will be required; of five ships of the line, two frigates, and six sloops of war in ordinary, requiring repairs which will cost $1,362,000 in addition to the materials on hand, for that purpose; and of one ship of the line, four frigates, eight sloops of war, and six schooners in commission,—in all, twelve ships of the line, thirteen frigates, fourteen sloops of war, and six schooners. Besides which, the frames of ships procured, or under contract, for the gradual increase of the navy, and other materials on hand or under contract for that purpose, will afford the means of bringing into the service, as soon as it can probably be required, an additional force of five ships of the line, eleven frigates, seven sloops of war, and two schooners, the building of which may be immediately commenced on launching our vessels now upon the stocks.

A detailed account is given of the manner in which our ships have been employed during the past year, in protecting our commerce in the Mediterranean, West Indies, on the Coast of Brazil, and in the Pacific.

Our Naval force, consisting of officers of all grades, seamen and boys, amounts to 6072, and the Marine corps, under its new organization, will consist of 1283, making a total of 7355.

The dry docks are said to have answered the most sanguine expectations that were formed of their usefulness, and it is recommended that another be built at some intermediate point between Boston and Norfolk, and New York is suggested as affording greater advantages, than are to be found elsewhere. It is also recommended that authority be given to construct two or more Steam Batteries —as the means of testing the application of steam to the purposes of national defence. And it is suggested that if the power of steam as a means of defence should produce all the effects that may be justly anticipated, it will diminish, in some instances, the necessity of permanent fortifications on our coasts, by substituting those which may be moved from place to place as they may be wanted, and in our own waters become the formidable engines of attack as well as defence.

It is urged in the report that the compensation of commanders of our ships on foreign stations is altogether inadequate to an honorable discharge of their duties. They are compelled to incur expenses beyond the amount of their pay and rations, or decline to receive and return civilities uniformly offered to them on such stations, and upon which our friendly relations with other nations, may, in some degree depend.

It is recommended that the marine barracks be placed without the boundaries of the different navy yards, with which they may be connected. This arrangement will cause but little additional expense to Government, and will conduce to the discipline and harmony of the officers and men of the navy, and of the marine corps.

A detailed account is given of the state of the navy pension fund, and of the number of pensioners relieved. The income of this fund arising from stocks already purchased, and to be purchased by excess of money on hand, will be about $70 000 per annum, which is believed to be sufficient for all the claims upon it, under existing laws. The amount belonging to the privateer pension fund, in stocks and in the treasury, is $16,828, which after paying the claims preferred under the Act of June 19th, it is estimated will be sufficient to pay for four or five years, all the invalid pensions chargeable to it.

The amount to the credit of the Navy Hospital fund, on the 1st inst. was $35,559, and the increase of the fund will be nearly 16,000 per annum. The expenditures for several years will not probably, exceed $13,000 per annum. It is not believed that any further appropriation is required at present for the suppression of the Slave trade, as there remains in the Treasury of the appropriation heretofore made, a balance of $14,213.

It is recommended that the salaries of several officers connected with the Department be raised, as they are inadequate to a decent support of themselves and families, and are evidently below what may be considered a fair compensation for their services.

The charge of the coast survey, under the superintendence of Mr. Hassler, has been transferred from the Treasury to the Navy Department. From what has already been done in this survey, it is hoped that this important work will advance with all the aid which science, skill and industry can can give it, and in a manner as honorable to the Government, under whose auspices it was begun, and has been continued, as it will be useful to the present and to future ages. The sum of 30,000 was appropriated to this purpose last year, and it is believed that an equal sum will be wanting the present year as stated in the estimates.

ABSTRACT OF THE POST-MASTER GENERAL'S REPORT.

The balance of the debt against the Department beyond the amount of its available funds, was on Jan. 1st, 1834, $315,599 93. Since the 1st of January 1834, the retrenchments in the transportation of the mail, began to take effect; and from that period the revenues of the Department have exceeded its expenses. The gross amount of postages from Jan. 1 to June 30th, 1834, was $1,448,269 69. Expenses of the Department during the same period, $1,400,762 45. Leaving a revenue beyond the amount of expenses for the above half year, of $47,507 24, which deducted from the deficit existing January 1, 1834, reduces the balance of debt which existed against the Department on the 1st of July 1834, to 268,092 74. The amount of this debt has been continually diminishing to the present time, and is continuing to decrease in an increased ratio.

The actual balance of accounts with Banks against the Department on the 1st of November last was $248,937 75. The contracts for the Southern Section, which will expire with the current year, have been renewed to take effect on the 1st of January next, on terms which will effect an annual saving from the amount now paid for transportation in that section, of about $120,000. Additional retrenchments have also been made in the expense of transportation to the annual amount of $59,000, making an aggregate of $179,000. It is expected that the revenues of the Department will exceed its expenses during the present year to the amount of $270,000. And from a careful estimate it may be confidently anticipated that before the year 1835, the whole balance of debt against the Department will be extinguished.

The expenses of the Department have not varied materially, from the estimates in the Report of November, 1833, but the nett revenue arising from postages has fallen short of the estimates then made, more than a hundred thousand dollars; which is believed to be attributable in a great measure to the increase of free letters, by the extension of the franking privilege, and the progressive increase of population, which naturally brings with it an accumulation of business in the Executive offices, tending to increase the correspondence. The *increase* of free letters during the last two years, is estimated to have actually cost the Department $253,601,90, which is more than equal to the balance of the debt at this time existing against the Department. It is estimated that the correspondence of the different Departments of the Government, including the offices of Attorney General, Adjutant General, Commissary General, Inspector General, Quarter Master General, and Paymaster General, and also that of the members of Congress, (which is supposed to be equal to 8000 letters a day, during the session,) would amount to nearly *a million of dollars*, provided the postages should be fairly estimated, exclusive of the correspondence of the Post Office Department itself. This is an annual contribution by the Department to the Government.

Though the amount of revenue from postages for the year ending June 30, 1834, did not equal the estimate, yet there was considerable increase above the amount of the preceding year: viz. $207,168 70, increase on the gross amount.

The finances are represented as being in an improving condition, and the solicitude which has been shown to obtain mail contracts, and the reduced rates at which they have been taken for the Southern section, show that the credit of the Department is unimpaired. The number of Post Offices in the United States on the 1st of July last, was 10,693, being an increase of 566 over the number reported last year. The mail is now carried in stages and steamboats about 16,900,000 miles a year, and on horseback and in sulkies about 8,000-000 miles, making altogether about 25,000,000 miles a year.

The Report adverts to the multiplication of Rail roads in different parts of the country, and suggests as a subject of enquiry, whether measures should not now be taken to secure the transportation upon them.

Congress.—In the Senate on Wednesday, Messrs Brown and Sprague appeared and took their seats. The Annual Report of the Secretary of the Treasury, on the state of the finances, was committed and ordered to be printed; also a report from the Treasurer, giving an account of the receipts and expenditures of the government the past year. On motion of Mr Grundy, so much of the President's Message as relates to the Post Office Department, was referred to the Committee on the Post Office and Post Roads.

In the House of Representatives, resolutions passed to testify the respect of the House for the memory of two deceased members who died while on their journey home from the seat of Government at the close of the last session, viz. Mr Slade of Illinois, and Mr Deming of Vermont. The vote was moved in reference to the former by Mr Casey, and of the latter by Mr Janes, the successor of the deceased. The House then adjourned.

In the Senate on Thursday, Mr Leigh appeared and took his seat. A message was received from the President, accompanying one from Mr George W. Lafayette, presenting to Congress, in pursuance of the will of his father a copper plate on which is inscribed the first engraved copy of the American Declaration of Independence, which he requests may be deposited in their Library, "as a last tribute of respect, patriotic love and affection, for his adopted country."

Mr Ewing, with leave introduced a bill to settle the Northern Boundary line of the State of Ohio, which was read and ordered to a second reading. Two resolutions, offered on the preceding day by Mr Poindexter, calling for certain information from the Commissioners of the general Land Office, were taken up and agreed to. Mr Tipton offered a resolution to instruct the Committee on roads and canals, to inquire into the expediency of an appropriation to improve the navigation of the Wabash. The Senate adjourned to Monday.

In the House of Representatives, on motion of Mr Grennell, it was resolved that two chaplains of different denominations be elected by Congress, one of each House, for the present session to interchange services weekly.

On motion of Mr Whittlesey it was ordered, that the several Standing Committees be now appointed. The Speaker laid before the House several communications from the Secretary of the Treasury. Among them was the annual report on the state of the Treasury, of which the House ordered that 10,000 copies be printed. A message from the President of the same purport with that above mentioned as received by the Senate, was received by the House, and referred to the Committee on Foreign Relations. On motion of Mr White it was ordered that the message of the President, of Dec. 9, 1833, accompanied by surveys of canal routes in the Territory of Florida, be printed for the use of the House. The House then adjourned to Monday.

City Election.—The whole number of votes given on Monday in all the Wards excepting Ward 3, for *Mayor*, was 3950—of which Theodore Lyman, Jun. had 3830.

The whole number of votes for Aldermen was 4068, and Messrs. Wetmore, Leighton, Dunham, Grecle, Gurney, Mc Cleary and Hayward are elected with little opposition. Mr Ellis had 1754 votes and Mr Winslow Lewis 2074. The latter of these two gentlemen is chosen.

A meeting has been held in Portland, preparatory to taking some active measures in relation to internal improvements in this part of Maine, among which are contemplated a Rail Road from Portland to Gorham, and a Canal from Casco Bay to Merrymeeting Bay on the Kennebec river at its junction with the Androscoggin.

The Test Oath amendment to the Constitution of South Carolina, was adopted by the popular branch of the Legislature of that State on the 28th ult. 90 to 29 (more than two thirds,) and sent to the Senate for concurrence.—*N. Y. Jour. Com.*

The Eclipse.—The Charleston Patriot of the 1st inst. gives the following description of this phenomenon, as observed at that place.

Yesterday being a clear, bright day, the Eclipse was distinctly visible in this place, and offered one of those sights which, occurring at long intervals in the revolutions of the heavenly bodies, afford to the contemplative and scientific opportunities for observation which were not doubtfully improved. The disc of the sun was, with the exception of a small ring of light, on his outer edge, entirely obscured for about two minutes. There was a gradual cessation of the full lustre of his beams, first to the pale effulgence of moon-light, and for a few moments to that state of partial darkness in which the stars become visible. There was an obvious change in the atmosphere, a slight chillness succeeding to the meridian warmth of a summer day.

FOREIGN NEWS. By the arrival at New York of the packet ship Sheffield, English papers have been received to Nov. 11th.

The most important news by this arrival is that of the breaking up of the French cabinet, for which no particular reason is assigned.

In Spain, the civil war continues, and does not seem likely to terminate very soon. The army of Don Carlos had taken prisoners, two Generals of the Queen's forces. But Mina has now taken command of the royal army, and great hopes are entertained by the Queen's party, of his military skill. The king of Naples, has recognized Don Carlos, as being king of Spain.

Tranquility prevails in Portugal.

In England, considerable alarm has been excited, in consequence of repeated acts of Incendiaries. On investigation into the causes of the conflagration of the two houses of Parliament, it was found to have been the result of accident.

New French Ministry.—The packet ship Francis I. has arrived at New York bringing Paris papers to Nov. 10. The Duke of Bassano, the former Minister of the Interior, had been entrusted by the King with the formation of a Ministry, which it was stated would be composed as follows:

The Duke of Bassano, Minister of the Interior, with the Presidency of the Council.
M. Bresson, at present Envoy at Berlin, Minister of Foreign Affairs.
General Bernard, War Department.
M. Teste, Minister of Commerce.
M. Sauzel, Minister of Public Instruction.
M. Persil, Minister of Justice.
M. Charles Dupin, Minister of Marine.
M. Passy, Minister of Finance.

The Chambers were to be immediately convoked, and a law of amnesty presented for their concurrence.

From Jamaica.—By the arrival of the ship Orbit, Capt. Mead, we have our files of Kingston papers to the 14th ult. The following is from the Chronicle of the latest dates.—*N. Y. Gaz.*

We regret to announce that the accounts which were received yesterday in Spanish Town from Westmoreland, are alarming. Three attempts had been made to set fire to the town of Savanna-la-Mar, and the negroes generally were manifesting a determination to resist labor. On Shrewsbury estate, to which there are attached upwards of four hundred apprentices, and where they formerly used to make thirty hogsheads of sugar per week, the only quantity now manufactured is one hogshead. This has principally arisen from the resolution taken on the part of the apprentices not to work beyond the hour of 6 o'clock. They will neither work after hours for wages, nor will they make an exchange of time, until strong measures are resorted to, to compel them to labor with more alacrity than they have done since they emerged into a state of conditional freedom.

The latest account from that estate, we understand states that the previous evening the apprentices deserted work at 6 o'clock, leaving an immense quantity of liquor in the boiling house, which would have been all spoiled, had not the overseer contrived to bribe a few hands to watch its progress during the necessary process. We are also informed that the spirit of passive resistance is also spreading throughout the apprentice population in Westmoreland to an alarming extent.

Demarara.—The Guiana Chronicle received at New York gives an account of the conviction and sentence of thirty-six negroes, selected as ringleaders from thousands of their fellow laborers, who had lately obtained their freedom, in an insurrection, which seems to have been entirely suppressed. Of these thirty-six, one only was capitally convicted—one was transported for life and three for fourteen years, and the rest were punished by flogging.

*** The Subscriber acknowledges the receipt of twenty one dollars, by the hands of the Rev. Dr. Thayer, from Ladies in Lancaster, for the use of students in the Theological School at Cambridge.

H. WARE, JR.

Cambridge, Dec. 1, 1834.

MARRIAGES.

In this city, by Rev. Mr. Gannett, Mr. Horatio Dawes to Mrs. Elizabeth Dawes.

By the Rev. Dr. Lowell, Mr. Loring L. Lombard to Miss Ellen W Rnssell.

In Dorchester, by Rev. Dr. Harris, Mr. Jona. H. Loring to Miss Clarissa Withington.

In Lynn, on Tuesday evening, by Rev. Mr. Robbins, Mr. Amos Rhodes to Miss Lydia, daughter of Winthrop Newhall, Esq.

In Walpole, by Rev. Mr. Storer, Mr. Alfred Bacon, of Dover, to Mrs. Harriet Perry.

In Needham, on Thursday evening, Mr. Edward Renouf, of Boston, to Miss Catheriue Palmer, of the former place, daughter of the late Rev. Stephen Palmer.

At Milton, by the Rev. Mr. Huntoon, Mr. Lewis Davenport to Miss Margaret L. daughter of Lemuel Babcock, Esq—all of Milton.

At Salem, Capt. John Lecraw to Mrs Mary Bolles.

DEATHS.

In this City, on Saturday last, Wm. Tileston, Esq. 55.

In this City, Mrs. Mehitable Hagger, 98, relict of Mr. Wm. G. Hagger, formerly of Newport, R. I.

At South Boston, on Sunday last, Mr. Benjamin Parker, Jr. 54.

At Charlestown, Dec. 7th, Mr. Ambrose Tucker; Dec. 10th, Mr. Jacob Dow, 81.

In Stoughton, Mr. Abraham Capen, Jr. 31.

In Walpole, 27th inst. Phinehas Ellis, Esq. 62.

In Madison, 19th ult. Mr. Richard Hayden, 92, leaving to mourn his loss, 7 children, 66 grand children, 118 great grand children, fifth generation 1.—Departed this life before him, 7 children, 18 grand children, 16 great grand children. Making in the whole 233 descendants.

On board of the ship Columbus, on the 31st of Oct. while on his passage to Liverpool, Mr. David Patterson, of the house of Shaw, Patterson & Co. of this city, 26,

On the passage from Calcutta to Philadelphia, in the Bay of Bengal, of consumption, Rev. Wm. Reed, Missionary.

EMERSON'S ARITHMETIC.

RUSSELL, ODIORNE & Co. Publishers and Booksellers, invite the attention of the Preceptors of Academies, School Committees and District School Teachers, to Emerson's North American Arithmetic, published in three parts.

PART FIRST is a small book, designed for the use of children from five to eight years of age.

PART SECOND consists of a course of mental and written exercises, embracing sufficient theory and practice of Arithmetic for all the purposes of common business.

PART THIRD comprises a brief view of the elementary principles of Arithmetic, and a full developement of its higher operations. The three parts have been adopted in the Boston Public Schools, to the exclusion of all other Arithmetics, and are recommended by the most respectable authorities in the United States.

WILLIAMS' COLLEGE, Oct. 2, 1832.

To Mr. Frederick Emerson, Sir—I have received the First and Second Parts of your North American Arithmetic, and am highly pleased with the plan of the work, and the manner of its execution thus far.—It unites simplicity with fulness, and will thus be sure to interest the beginner, whilst it furnishes at the same time, an ample guide to the more advanced pupil.

Respectfully and truly yours,
ALBERT HOPKINS,
[Professor of Mathematics and Natural Philosophy in Williamstown College.]

BURLINGTON, Feb. 15, 1833.

[*Conclusion of a letter to the Author.*] I should think it hardly possible that a child could be faithfully conducted through these two works [First and Second Parts,] without being vastly better acquainted with the subject than children formerly were. Being judiciously compelled In some measure to invent their own rules, they can scarcely fail of being able to assign a proper reason for the process, as well as to recollect it for future use. Indeed I do not know any one particular, in which, for the use of very young pupils, they could be improved.

Yours respectfully,
JAMES DEAN,
[Professor of Mathematics and Natural Philosophy in the University of Vermont.]

CAMBRIDGE, Oct. 31, 1834.

To the Publishers of Emerson's Arithmetic—*Gentlemen,*—I have examined the third part of Mr. Emerson's Arithmetic, with great pleasure. The perspicuity of its arrangement, and the clearness and brevity of its explanatians, combined with its happy adaptation to the purposes of practical business are its great recommendations. I hope it will soon be introduced into all our schools and take place of the ill-digested Treatises, to which our instructors have been compelled to resort. Respectfully,

BENJAMIN PEIRCE,
[Professor of Mathematics and Natural Philosophy, Harvard University.]

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WANTED.

TWENTY Five or thirty copies of the Christian Register No. 3, (August 30th)—also No. 11, (Oct. 25) are wanted at this office. Any subscribers who have either of these Nos. to spare, will do the publisher a favor by forwarding them by mail directed "Christian Register,—Boston." dec 13

CHRISTIANITY AND INFIDELITY.

OR a discussion of the Doctrine of Materialism:—for sale at the Bookstores of Crocker & Brewster, William Peirce, Perkins & Marvin, and John Marsh. dec 13

LADIES' MAGAZINE.

THE American Ladies Magazine for Nov. is Just Published, by Otis Clapp, 11 School street, Boston.

CONTENTS.

Original Miscellany.—Should Females be employed in Cookery?—To a Young Bride,—Lucius Storrs,—The Alameda of Santiago, the capitol of Chili, —The Penobscot,—Female Education,—The Girl who married the Man she did not like,—Phrenology, —Envy,—How to prevent the Increase of Convents, —Things New and Old.

Poetry.—A Dream of Life,—To ——— The Tears, —The Victim,—Appeal to American Females for the Education of their own sex in Greece—by Mrs Sigourney.

Books and Authors,—The Connection of the Physical Sciences—by Mrs Somerville,—The Religious Souvenir,—The North American Arithmetic, part third, for advanced scholars—by Frederic Emerson,—A Geography for Children—by H. N. Brinsmade. dec 6

TRACTS OF THE A. U. A.

JUST Published by Charles Bowen, 141 Washington street, the Philosophy of Man's Spiritual Nature in regard to the Foundations of Faith. By James Walker. 1st Series, No. 87. dec 6

NEW ENGLAND MAGAZINE.

THE New England Magazine of Dec. is Just Published, by J. T. Buckingham, Congress street, Boston.

CONTENTS.

Original Papers.—Phrenology Vindicated: First Part,—Fisher Billy. A Sketch from Life,—Voyaging, —Jamaica Lake,—The Story Teller. No. II.—A Lament,—Europe. No. VII. Belgium,—Inaccuracies of Diction. Grammar,—Translation from Petrarch,—Mobs,—My Birth Star,—My Donkey,—The Indian Summer,—Autobiography of Mathew Cary. Letter XXVI,—Rockall,—My Amours,—My Mary,—Foreign Pauperism in the United States, —Atheism in New-England,—Sonnet.
Literary Notices.
Monthly Record.
Obituary Notices. dec 1

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ORIGINAL POETRY.

FOR THE CHRISTIAN REGISTER.

"WATCH AND PRAY."—Matt. xxvi. 41.

Oh watch and pray! hast thou ne'er proved
The Tempter's conquering power?
Hast thou the wiles of sin withstood,
And made the Rock thy tower?
Then blest art thou,—thy hope is sure,
Thy heart is fixed,—thy soul secure.

Oh watch and pray! this life has ills
Which prove the spirit's utmost trust;
Dismay invades,—and sorrow fills
The soul, on earth, allied to dust:
Then turn to God,—his favor seek;—
Be faithful, patient, earnest, meek.

Oh watch and pray! Disease will come
And waste thy youth's full strength away;
And sorrow fade thy roses' bloom,
And earthly hopes and joys decay:
Then seek the great Physician, where
The gates unfold to fervent prayer.

Oh watch and pray! go out with joy,
And forth be led of Him, in peace,
Whose pleasures flow without alloy,
Whose word the prisoned souls release:
Then come to him,—pale pilgrim, home;
Seek ye his mansions, mourner, come!

Oh watch and pray! each thirsty soul
Come to the waters,—drink, and live;
Hither, ye poor, your fears control,
Come ask, and *He* will freely give:
Oh not the rich, with gems or gold,—
Shall win the gates or share the fold!

Oh watch and pray! the Master comes,
The day and hour thou knowest not;
But blest is he who error shuns,
Whose lamp illumes each darkened spot:
Forth, gladly forth, and meet him there
Where ends each trial,—every care.

Oh watch and pray! Jehovah 's found
Of all who earnest seek his face,
Whether in earth's remotest bound,
Here, east, or west,—He fills all space:
Or take the wings of Faith, and rise;
He reigns in yonder glorious skies.

X.

MISCELLANEOUS.

[From the London Literary Gazette.]

THE DEATH OF RICHARD LANDER.

We mentioned that one of the companions of our unfortunate countryman at the period of his assassination had returned home; and we have now the melancholy satisfaction of stating the particulars of that mournful event as collected from an eye witness, and party to the contest.

Richard Lander and his associates entered the Brass river, and began ascending it in excellent spirits. With them were two or three negro musicians, who when the labors of the day were over, cheered their countrymen with their instruments, at the sound of which they danced and sang in company, while the few Englishmen belonging to the party amused themselves with angling on the banks of the stream, in which, though not very expert, they were tolerably successful. In this pleasing manner, stemming a strong current by day, and resting from their toil at night, Richard Lander and his little band, totally unapprehensive of danger, and unprepared to overcome or meet it, proceeded slowly up the Niger. At some distance from its mouth, and on his way thither, they met King Jacket, a relative of King Boy, and one of the heartless and sullen chiefs who rule over a large tract of marshy country on the banks of the Brass river. This individual was hailed by our travellers, and a present of tobacco and rum was offered him; he accepted it with a murmur of dissatisfaction, and his eyes sparkled with malignity, as he said in his own language; "White man will never reach Eboé this time." This sentence was immediately interpreted to Lander by a native of the country, a boy, who afterwards bled to death from a wound in the knee; but Lander made light of the matter, and attributed Jacket's prophecy, for so it proved, to the petulance and malice of his disposition. Soon, however, he discovered his error, but it was too late to correct it, or evade the danger which threatened him. On ascending as far inland as sixty or seventy miles, the English approached an island, and their progress in the large canoe was effectually obstructed by the shallowness of the stream. Among the trees and under-wood which grew on this island, and on both banks of the river in its vicinity, large ambuscades of the natives had previously been formed; and shortly after the principal canoe had grounded, its unfortunate crew, busily occupied in endeavoring to heave it into deeper water, were saluted with irregular but heavy and continued discharges of musketry. So great was Lander's confidence in the sincerity and good will of the natives, that he could not at first believe that the destructive fire by which he was literally surrounded, was any thing more than a mode of salutation they had adopted in honor of his arrival! But the Krooman who had leaped into the boat, and who fell wounded by his side, convinced him of his mistake, and plainly discovered to him the fearful nature of the peril into which he had fallen so unexpectedly, and the difficulty he would experience in extricating himself from it. Encouraging his comrades with his voice and gestures, the traveller prepared to defend himself to the last; and a loud and simultaneous shout from his little party assured him that they shared his feelings, and would follow his example. Meanwhile several of the savages, having come out from their concealment, were brought down by the shots of the English; but Lander, whilst stooping to pick up a catridge from the bottom of the canoe, was struck near the hip by a musket ball. The shock made him stagger, but he did not fall; and he continued cheering on his men. Soon finding, however, his ammunition expended, himself seriously wounded, the courage of his Kroomen, beginning to droop, and the firing of his assailants, instead of diminishing, became more general than ever, he resolved to attempt getting into the smaller canoe, afloat at a short distance, as the only remaining chance of preserving a single life. For this purpose, abandoning their property, the survivors threw themselves into the stream, and with much difficulty, for the strength of the current was incredible, most of them succeeded in accomplishing their object. No sooner was this observed by the men in ambush, than they started up and rushed out with wild and hideous yells: canoes that had been hidden behind the luxuriant foliage which overhung the river, were, in an instant, pushed out into the middle of the current, and pursued the fugitives with surprising velocity; while numbers of people, with savage antics and furious gesticulations, ran and danced along the beach, uttering loud and startling cries. The Kroomen maintained, on this occasion, the good reputation which their countrymen have deservedly acquired; their lives depended on their energy and skill, and they impelled their slender bark through the water with unrivalled swiftness. The pursuit was kept up for four hours; and poor Lander, without ammunition or any defensive weapons whatever, was exposed to the struggling fire, as well as the insulting mockery of the pursuers. One incident which occurred in the fight, deserves to be recorded. A white man, named T———, completely overpowered by his fears, refused to fire on the savages, who were within a paddle's length of him, but stood up in the canoe with a loaded musket in his hand, beseeching them by his gestures to take him prisoner rather than deprive him of his life. While in the act of making this dastardly appeal, a musket ball from the enemy entered his mouth, and killed him on the spot. The others behaved with the greatest coolness and intrepidity. The fugitives gained on their pursuers: and when they found the chase discontinued altogether, Lander stood up, for the last time, in the canoe, and being seconded by his remaining associates, he waved his hat and gave a last cheer in sight of his adversaries. He then became sick and faint from loss of blood, and sank back exhausted in the arms of those who were nearest him. Rallying shortly afterwards, the nature of his wound was communicated to him by Dr Moore, a young surgeon from England, who had accompanied him up the river, and whose conduct throughout this disastrous affray was most admirable; the ball could not be extracted, and Lander felt convinced his career would soon be terminated. When the state of excitement to which his feelings had been wrought gave place to the languor which generally succeeds powerful excitement of any kind, the invalid's wounds pained him exceedingly, and for several hours afterwards, he endured with calmness the most intense suffering. From that time he could neither sit up, nor turn on his couch, nor hold a pen; but while he was proceeding down the river in a manner so melancholy and so very different from the mode in which he was ascending it only the day before, he could not help indulging in mournful reflections; and he talked much of his wife and children, his friends, his distant home, and his blighted expectations. It was a period of darkness, and distress, and sorrow to him; but his natural cheerfulness soon regained its ascendency over his mind, and freely forgiving all his enemies, he resigned himself into the hands of his Maker, and derived considerable benefit from the consolation of religion. The traveller's arrival at Fernando Po, and the account of his death, have already been made known to the public.

[From the New York Commercial Advertiser]

VESUVIUS AND VOLCANIC ITALY.

March 9th, 1834.—I stopped at Resina a village over buried Herculaneum at the foot of Mount Vesuvius, and with five American gentlemen prepared to ascend the burning mountain. The celebrated guide Salvatore Madonna and his assistants took charge of us. Mounted on horses and asses, we took our way up the mountain. The road ascended gradually to the Hermitage for about three miles passing through vineyards rising in terrace-like steps up the mountain. These terraced vines clothe the foot of Vesuvius with a beautiful verdure, and yield the excellent wine called Lachryma Christi. Below the Hermitage the road by a deep cut of 15 or 20 feet passed through the stream of ashes, gravel and pumice stones which Mount Somma, the ancient crater of Vesuvius, poured out in the year 79, overwhelming Pompeii. The lower strata of this stream appeared to be ashes, and some of the upper strata, gravel and sand, evidently deposited in water. At Pompeii the excavations showed similar strata and the guide pointed out the sand and gravel strata to us, as a deposit of the water poured out by Mount Somma at the destruction of the city. The strata cut by the road and that of Pompeii clearly show that the Italians are correct in supposing that this city was destroyed by immense showers of ashes followed by showers of hot water intermingled with streams of gravel, sand and pumice stones. On deep cuttings of the road from Naples to Rome, I saw like strata. We stopped at the Hermitage and were courteously received by the good anchorite. For our gold he gave us a collation and plenty of excellent Lachryma Christi wine. Refreshed, we descended to the brow of the hill in front of the Hermitage and looked down upon Naples rising like an Amphitheatre around the winding shores of the beautiful bay and crowned by the castle of St Elmo.

The sweet little island of Procida seemed to sleep on the waters near Cape Miseno, while the isle of Ischia with its high mountain and lovely vales rose magnificently in front of the city in the distance.

The island of Capri appeared far to the left with its iron bound shores. On the southeast the view was bounded by the promontory of Minerva and the high and broken Appennines. On the Northwest lay Cape Miseno and the lovely bay of Baie and Puzzuoli the ancient Puteoli, where St Paul landed on his way to Rome. The towns of Portici, Resina, Torre del Annunciata, and Sorrento rose to view, with their white houses, while the golden domes of Naples glittered in the beams of a meridian sun. The sea was smooth, and like a mirror reflected the strong light of the sun, illuminating the lovely scene. I stood now on the verge of vegetation. Above the Hermitage appeared the dark bare lava; below lay the region of vegetation, of life and beauty.

I proceeded from the Hermitage by a mule path, which for a while ran along the ridge of a stream of lava emitted by the volcano in 1767. Following the path I soon entered on a volcanic waste, the formation of successive eruptions. On the left a part of the mountain appeared to have sunk, leaving broken perpendicular strata.

The ragged and desolate plain of lava had no sign of life. Its only neighbors seemed Mount Somma and the burning Vesuvius. It was a lonely spot and seemed suited to the bandit's deeds. While crossing it, I for the first time noticed the armed guard which the Neapolitan government had provided to protect the adventurous visiters of Vesuvius. I felt that I was in the region of desolation. After riding a mile and a half over this barren track, I came to the foot of the first cone of Vesuvius. Dismounting I followed my guide on foot. The guide, an active lad, threw around him a sort of bridle, of which he gave me the reins. In this way I ascended the first steep cone of Vesuvius for about half a mile, over fine fragments of lava. Two of my companions were carried up in chairs: the residue drove up a guide after my fashion. We started from Resina at 12 o'clock A. M. and at 15 minutes past 3 P. M. I reached the top of the first cone. My companions had not yet arrived and my guide went away to repose himself. I sat down alone on a lava rock to examine the burning mountain and the frightful fields of nature's desolation around me. I saw before me the last crowning cone of Vesuvius at the distance of about 50 rods, rising out of a plain of lava of recent formation. Bright green and yellow crystals covered the sides of this cone, glittering in the sun; while steam and sulphurous acid gas were rushing from the top and sides in great quantities. With my pencil I noted the volcanic action. The central or highest crater of the summit first poured out a large volume of smoke; then I heard a rumbling noise like the falling back of stones into the crater. Again a vast column of steam and smoke arose, and the dark column bent over towards me, threatening to overwhelm me, but the wind drove it back, and its contents fell thundering into the crater. A third explosion followed, sending up stones, smoke and steam, forming a great cloud over the summit. At this moment my companions arrived and I ceased to be a lonely dweller on this mountain of desolation. Explosion followed explosion, and we soon became familiar with the terrors of volcanic artillery and proceeded to the last cone. Our way lay over hot lava through which steam and sulphurous acid gas were issuing. I stopped at a small opening from which my boy took red hot lava, and he imbedded a franc which I gave him in the fluid lava. We then went to the edge of the lower crater, to a point where a line of cones were in action, throwing out red hot stones and lava, and streams of steam and sulphurous acid gas.

The lower crater is perhaps half a mile in diameter. At times it was filled with the smoke and steam of burning cones. Occasionally the dark mist cleared away and I could see the bottom of the crater, a large part of which appeared to be solid lava, probably incrusting hot fluid lava.

We ascended as near as possible to the summit of the crater. Its explosions were frequent and loud, and its artillery was in full play, throwing up steam and stones with great force. Salvatore Madonna, our chief guide, informed us that several new craters had been formed within the last twenty-four hours. We could only see just within a new formed edge of the upper crater. Our elevation gave us a fine view of the lower crater. The fires and thundering explosions—the cloudy darkness covering the crater, partially lighted by the powerful light of the sun, and the wide field of black and desolate lava presented a scene sublime and terrific.

We descended to the lower crater, and went down within the edge of it; but the new formed lava was so hot, and the sulphurous acid gas so suffocating, that we returned speedily to the edge of the crater. A moment after our return a shower of stones, ejected by the summit crater fell on the spot from which we had looked into it ten minutes before.

At about 4 o'clock, P. M. we began our descent, which exemplified the old maxim, "Facilis descensus Averni." We ran down the second cone rapidly and safely, saving one or two cases of ground and lofty tumbling, which afforded amusement to the spectators, without injuring the unwilling performers.

We mounted our animals and rode slowly down. When we reached the hermitage, I reentered the regions of life, and looked down on the Bay of Naples, smiling in the light of the setting sun. I felt that I had returned from Tartarus to the Elysian fields. We descended, but the last sunbeam had fallen on the waveless Mediterranean, before we reached Resina.

All Italy is volcanic. Solfatara, five or six miles north west of Naples, is quite a volcano. The outline of an extinct crater is easily traced. Within it I stamped on the ground, and it sounded hollow. Near one side of the crater is a spring of boiling hot water. In places the ground is hot and furnishes crystals of sulphur. There is said to be a sympathy between Solfatara and Vesuvius. When Vesuvius is in full action, Solfatara's action diminished—when Vesuvius becomes tranquil, the other resumes a more vigorous action.

Vesuvius, by its lava, has encroached on the sea. In this way, Pompeii, once on the margin of the sea, has been removed a mile from it. At Naples, the sea has also receded; but as this city is more than three thousand years old, the era of retrocession cannot be ascertained. When Torre del Greco was destroyed in 1794 by the lava of Vesuvius, a stream a mile wide, after passing over the town, ran into the sea, occupying one third of a square mile. The island of Ischia was a volcano before our historic era. What its action may have been, cannot be known.

Lake Albano, about fourteen miles from Rome, occupies the site of an ancient crater. This lake is said to be 480 feet deep. I visited it on my way to Rome. Since the era of history this volcano has not been in action. In its vicinity, and under an ancient bed of lava, sepulchral monuments and vases are found, supposed to be of Etruscan origin. The Phœnicians are reported to have settled colonies, and carried their arts into Etruria, prior to the foundation of Rome. I saw the place near the Roman forum where Marcus Curtius rode into a volcanic chasm, 362 years B. C. which, as is said, closed over him.

Foligno, 80 or 90 miles from Rome on the road to Florence, was two years ago badly injured by an earthquake. I saw the houses propped up when I visited it. On the way from Florence to Bologna, near the summit of the Apennines, is a small burning volcano. The volcanic strata appeared at various places in Italy.

From the facts above stated, it is clear that water is essential to volcanic action. The watery cloud overhanging Vesuvius, the steam which it constantly emits, the boiling water of Solfatara, and Nero's baths, establish this point.

Our learned and lamented countryman, Prof. Carter, who visited Vesuvius in 1826, says—"In the very apex of the inverted cone there appeared to be a bed of solid rock or lava filled with water; which reflected the rays of the sun with such intensity, that it was at first mistaken for some glittering mineral." The only water in the vicinity of the volcano of Kisaned, is said, by Stewart and Ellis, to be the product of the volcano. It seems clear that water ordinarily accompanies volcanic action. Whether it is the cause and effect of that action, and whether the circulation of water through the earth is effected by volcanic action, and endless chemical composition and decomposition of the gasses forming water, are questions of speculation, about which the learned differ.

GERMANY.

[From the Correspondence of the Southern Religious Telegraph.]

It was Sabbath, the 17th of June, about nine in the evening, when, after a pleasant voyage of twenty-eight days from New York, we dropped anchor at the mouth of the Elbe. Owing to delays from quarantine, weather, and low water, we did not reach Hamburg, which is about 80 miles up the river, till Wednesday, the 20th. Here I first placed my foot on European soil, and found myself in a new world. It was just the time of year when the peculiar beauties of Hamburgh and its environs appear to the greatest advantage. The town has little to boast of as to its streets and buildings, but its pleasure grounds and promenades cannot fail, especially at this time of the year, to attract and command admiration. The old wall is one continued promenade—the highest ground in the city is appropriated to a pleasure garden, and extensive grounds without the city are also devoted to the same purposes. Here were trees, shrubbery and flowers, to delight with their shade, their beauty, their fragrance, and their profusion. At evening, these grounds are filled with the population of the city, sauntering along the walks, or lounging on the numerous benches. The inhabitants show their love for nature's beauties also by filling all their windows toward the street with pots of flowers—the stores and the shops made no exception. But in the environs and at their country seats they have opportunity to indulge their taste with less restraint; and it would seem that no expense and no sacrifice of the *useful* was too great, to enlarge the extent, or to heighten the degree of the *ornamental*.

In one hour you can walk quite round Hamburgh, and yet it contains a population of 110,000. To provide for such a population within these limits, the houses are of great height, and the streets very narrow, and without side-walks. The appearance of the multitudes in the streets is to an American very novel and curious. Among numbers whose dress and appearance does not differ from those in our own cities, are to be seen mingled those who preserve exactly the customs and dress of their ancestors of the middle ages. These are principally peasants from the surrounding country. The appearance of some with all its singularity is not a little splendid, and heavy ornaments of gold and silver frequently hang from the ears or neck. Strawberries, &c. of the finest quality were in the greatest plenty.

I spent several days very agreeably in Hamburgh in the society of English Congregational and Baptist Christians—and as in passing the British Channel, I had enjoyed the sight of the English shores, cities, villages and fields, and now the intercourse of English people and English Christians, I felt that England is only another America; that both are but one people, and have the same spirit. These few Christians in Hamburgh feel their responsibility and are endeavoring to meet it in a proper manner. Their Tract and Bible Societies are doing great good in Europe, and their private influence and efforts in Hamburgh and the adjacent country, will appear in the day of judgment.

On Monday evening I took my seat in the stage for Halle. We travelled constantly day and night, never stopping longer than an hour. The seats are numbered, and each passenger's number is mentioned on his card. The coaches are splendid, and so comfortably fitted up, that one can easily sleep in them. The baggage is constantly either under lock and key, or the bayonet; so that there is no occasion to look after it. The country between the two cities is entirely level, and for the first part of the way very sterile. It soon, however, assumed a better appearance, and I found I was travelling over a country covered as far as the eye could reach with grain and the various productions of agriculture. The appearance of the country is to an American entirely new. The inhabitants are all collected into cities and villages; there are no fences or woods; every foot of land is cultivated up to the very walls of the inhabited places; the road is bordered closely by the growing crop, and marked at a distance only by the double row of poplars or fruit-trees at its sides, and intersected by others which stretch off in various directions and complete a scene which at this season of the year is indeed beautiful. The crops made are the same with the exception of Indian corn, as those in the farming districts of our own country. Wheat, rye, barley, oats, beets, cabbages, beans, &c. continually succeed each other in narrow strips, stretching off from the road sometimes as far as I could trace them. All were under good cultivation, and promised an abundant harvest. The view is everywhere relieved by trees, growing along the water courses, where it is too wet for cultivation, or among and about the houses of the villages. After leaving the territory of Hamburgh, we passed over a part of Holstein belonging to Denmark, and thence into Mecklenburg. We stopped a short time in Ludwigslust; near which on one side is the palace of the Duke, and on the other his summer residence. The first is splendid and costly but surrounded by rows of buildings which present quite a contrast to it in appearance—and as to the latter, the barren soil will scarcely keep alive the flowers and shrubbery with which its whole neighborhood is planted.—Princes, I have heard, have sometimes curious tastes. We stopped only a short time in Magdeburg, and I had time only to step into its immense and magnificent cathedral. The plan and style of this structure are splendid, but it was never completed, and the stone used in its construction is of such a kind that it has suffered greatly from the dilapidations of time. The splendid ornaments of its front are tumbling down, and though it is now under repair, the poverty and altered views and feelings of the present day, will hardly restore them in their original style. On Wednesday, the 25th, I stopped in Halle, and as it was 10 at night I repaired to my room, and after getting the heavy feather bed which in Germany always occupies the place of a counterpane, exchanged for something lighter, I soon found rest in sleep.

GENIUS OF BYRON.

Had Lord Byron united a philosophical intellect to his peculiarly poetical temperament, he would probably have been the greatest poet of his age. As it was, his command over the mechanism of poetry was so much beyond the materials with which he had furnished himself, that the splendor of his genius only serves to show the poverty and stunted growth of his understanding. There is no moral wealth but truth; and genius without true knowledge lives upon its capital, and comes to intellectual beggary.

In our critiques upon Lord Byron's poetry, at the height of his popularity, we took occasion to point out the absence of any display of that creative imagination which can give to airy nothings a personal subsistence. His poetry is a perpetual monodrama. It is always 'Byron at home;' and the characters are but diversified personifications of himself. There is little dramatic conception even in his dramas.—*Eclectic Review.*

PHRENOLOGICAL BOOKS.

MARSH CAPEN & LYON, No. 138 Washington street, Boston have published and keep constantly for sale, the following Phrenological Works, viz.

Spurzheim's Phrenology, 2 vols. 8vo; Vol. 1st Physiological part, with plates; Vol. 2d, Philosophical Part

Spurzheim's Phrenology in connexion with Physiognomy; illustration of characters, with 35 plates; 1 vol. royal 8vo; to which is prefixed a Biography of the author; by Nahum Capen

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Combe's Element's of Phrenology, 1 vol. 12mo.

Observations on Mental Derangement, being an application of the principles of Phrenology to the elucidation of the causes, symptoms, nature and treatment of insanity; By Andrew Combe, M. D.

Also, just publised, for sale as above,

Combe's Lectures on Popular Education, 1 vol. 12mo.

Coldwell on Physical Education: being a discourse delivered to a convention of Teachers in Lexington, Kentucky, on the 6th and 7th, of Nov. 1833, 1 vol. 12mo.

A memoir of the Life and Philosophy of Spurzheim. By Andrew Carmichael, M. R. I. A. Late President of the Phrenological Society of Dublin; and published at the desire of that Society. 1 vol. 12mo.

sept 13

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CHIVALRY and other poems, devotional and miscellaneous: by S. G. Bulfinch, of Augusta, Georgia.

It is rare that we have met with a collection of poems, whether great or small, which has given us more pleasure in the perusal, than the little volume now before us.—*Abbotts religious magazine.*

This little volume contains a variety of poems, written in the brief intervals of leisure in an arduous profession. Their literary merits are various; all are respectable, and some breathe a high strain of poetic feeling. The tone of moral and devotional feeling is of the purest and best kind.—*Unitarian.*

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The Council of the Massachusetts Temperance Society, having examined the *Temperance Family Almanac*, published in *Boston* by Messrs. Russell, Odiorne & Co. No. 134, Washington street, and Ford & Damrell, Wilson's Lane, near State street, are of opinion that its extensive circulation will be useful to the Temperance cause; therefore,

Voted, That it be recommended to the several Country Societies, to endeavor to procure its introduction into all the towns of their counties, and in other ways to promote its circulation.

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